

# The Holy Cross Magazine

## CONTENTS

William Francis Mayo, O.H.C. <i>Alan Whittemore, O.H.C.</i>	195
Time for Action <i>Archer Torrey</i>	196
The Power of Sanctity <i>Daniel Corrigan</i>	199
Church Unity <i>Don Frank Fenn</i>	201
Goodness and Holiness <i>Ralph E. Coonrad</i>	207
A Living Faith <i>Richardson Wright</i>	209
A Bishop Writes His Laymen <i>The Rt. Rev. James P. DeWolfe</i>	211
The Spirit of God <i>Shirley C. Hughson, O.H.C.</i>	213
Meditations on the De Profundis <i>Isabel S. Daney</i>	216
Book Reviews 219	Community Notes 222
Press Notes 222	Ordo 223

July, 1946

Vol. LVII

Number 7

Price, 25 cents

## The Holy Cross Magazine

Published Monthly  
by the

### ORDER OF THE HOLY CROSS

Publication Office:  
Cor. Tenth and Scull Streets  
Lebanon, Pa.

Editorial and Executive Offices:  
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as  
second-class matter.

#### ADVERTISING RATES

Full page, per insertion	.....	\$70.00
Half page " "	.....	40.00
One inch " "	.....	3.00

Requests for change of address  
must be received by the 15th of the  
preceding month and accompanied  
with the old address.

All correspondence should be ad-  
dressed to Holy Cross Press, West  
Park, N. Y.

## Contributors to This Issue

The Reverend ARCHER TORREY is Rector of St. Andrew's Church,  
Darien, Georgia.

The Reverend DANIEL CORRIGAN is Rector of Grace and St. Peter's  
Church, Baltimore.

The Reverend DON FRANK FENN, D.D., is Rector of the Church of  
St. Michael and All Angels, Baltimore.

The Reverend RALPH E. COONRAD is Vicar of the Church of St.  
John the Baptist, Philadelphia.

Mr. RICHARDSON WRIGHT is editor-in-chief of *House & Garden*  
and a communicant of St. Mark's Church, New Canaan, Conn.

The Right Reverend JAMES P. DEWOLFE, D.D., is Bishop of Long  
Island.

Mrs. WILLIAM L. DANNEY is a communicant of the Church of the  
Ascension and the Holy Trinity, Pueblo, Colorado.

## The Roodcroft Papers

*The following titles are ready:*

Does Your Life Matter?  
What Has God to Do with Marriage?  
Why Should We Pray?  
What Are the Sacraments?  
What Does the Church Stand For?

*These will be ready July 1st:*

Why Go to Church?  
How Can I Believe?  
Why Worship?  
Why Suffering?  
Are All Men Mystics?  
Why Confession?

*Others to be announced later*

Single Copy 10c

Dozen \$1.00

Hundred \$7.00

## Books on Prayer

CORDA IN COELO—Exercises in Affective  
Prayer 75c

THE WORK OF PRAYER—A small book,  
(pocket-size), by the Father Founder of  
our Order 50c

THE APPROACH TO GOD—We have a few  
copies of the American Edition, in Boards  
at 50c. The imported edition, in Cloth,  
(Same Text) is \$1.50

CONTEMPLATIVE PRAYER—Tells how to  
pray. Cloth. \$1.50

THE GLORIA PSALTER (Published April)  
Affective Prayer based on the Psalms and  
the Gloria Patri \$1.25

WHY SHOULD WE PRAY? 10c

A METHOD OF MEDITATION 5c

HOLY CROSS PRESS

WEST PARK, N. Y.

# The Holy Cross Magazine

July



1946

## William Francis Mayo, O.H.C.

By ALAN WHITTEMORE, O.H.C.

“The doctor had to shout at the little old man in bed because, during his last years, Father Mayo was hard of hearing. ‘Do you have any pain?’ cried the

“If you ask if I have any pain,” replied Father Mayo, “I am afraid not.”

He was not an intellectual general and he knew it. He was not an administrator nor a brilliant preacher. He knew that, too. Because he knew it and was content to be with God happily and with all men by faithful adherence to the Rule by shovelling coal, by attending to the pump, by unlimping the housework, by befriending the poor but especially those who nobody else had time for, he was loved by all who knew him and was a constant inspiration to the brethren in the Order.

When I was Novice-Master, twenty years ago, I had a certain

experience with so many novices, one after another, that I came to know it by heart. “How are you getting on?” I would ask a man. “Well, Father, it’s hard at times but there’s one thing that keeps me going.” “I bet I know what that is,” I would say, “It’s Father Mayo.” And it was. While our more brilliant elders were touring the country, preaching in great cities, winning souls for Christ, Father Mayo was winning them at the Monastery by constant cheerfulness and courtesy and kindness.

However, it is not our purpose to write a eulogy about our brother, much as we love and admire him, but to set down the main facts of his life and to ask his remembrance in your prayers.

He was born on March 11, 1861, near Peoria, Illinois. His parents, Charles Mayo and Frances Charlotte Wade Mayo, both

came from England. Father Mayo never lost his love for their farm, with the name of which, “Sunny Side,” each novice became familiar. Indeed, he kept on loving everything which had to do with farming and chuckled at the blunders regarding it by some of us city-folk.

After local schooling he received his degree of Bachelor of Arts from Racine College in 1884 and, some years later, a Master’s degree from the same institution. In 1888 he was graduated from the General Theological Seminary. The Right Reverend Alexander Burgess, Bishop of Quincy, ordained him Deacon in 1888 and Priest the following year.

He was in charge of various churches in Illinois and, in 1895, was appointed General Missionary for the Diocese of Quincy.

Five years later, in 1900, he entered our Novitiate at what then

was our Mother House, in Westminster, Maryland, and he took his life-vows on St. Matthias' Day, February 24, 1903. He was the sixth professed member of the Order of Holy Cross and the last to take his vows at the Westminster Monastery.

Since, then, he has been stationed at various times at St. Andrew's and Kent School but the greater part of the last forty years have been spent at West Park.

He was removed to a nursing home in Kingston, a few miles from Holy Cross, shortly before his death. There, on Saturday, May 25th, he died, at the age of 85. He was anointed a few



hours before-hand but was unconscious. His body was brought to the Monastery on Sunday after-

noon and rested that night in the High Altar, a continuous watch being kept. Bishop O'Connell was Celebrant at a Solemn High Requiem, Monday evening, and the Superior took committal in our little Holy Cross Cemetery.

The novitiate had dug a grave amid a deluge of rain. It was hard work, for they were on rock. But it was just the sort of job that Father Mayo himself would have been the first to volunteer for. May he remember his prayers those novices; and the rest of his devoted friends both in and out of the Order may he rest in peace.

## Time for Action

By ARCHER TORREY

IT IS time for two "High Churchmen" to walk again: John Wesley and Francis of Assisi! We do not often think of these two men together, yet they had one fundamental thing in common—their passion for the working man. Several years' experience with working men, in construction work, as a merchant seaman, and as a pastor, have convinced me that it is time for many to act, and that these men of the past can give us light for the future.

At the time of the American Revolution, when the American Church was at its lowest ebb, when the atheism and agnosticism of Paine and Jefferson had swept the intellectuals of the country, a wave of "revivals" went across the nation and gathered the common people into the folds of Methodism and Baptism-by-immersion-only. It was an agricultural country in those days. Today we are an industrial nation and once more the shallow illusion of atheism and agnosticism has taken hold. The Church,

organized as it is on a parochial basis, has failed to take in the millions engaged in migratory labor (agricultural, construction, and maritime) for whom the trade union is becoming the community rather than the town or county. But even among the settled residents of the typical American community, the Church has grown so "upper crust" or "bourgeois" that it repels—once in a while deliberately, most often unconsciously—the working man.

During the war the failure of Christianity to grip the American working man became abundantly evident. A high percentage of our men who were overseas showed by the way they threw aside all traditional restraints and mores that their "good" behaviour at home was determined by social pressure rather than any loyalty to Christ or even to Christian ideals. The highest morale, according to my own observation during two years in the Merchant Marine, was among "progressive" trade unionists. They found in their unions, in the Labor

Movement, in the struggle for economic rights reasons for living, motives for becoming acquainted with the people of other countries, a ground of brotherhood with the workingmen of other nations. This, we thought, was the task of the Church. But few for the Church, those few who seemed interested only in their own private salvation from vaguely conceived Hell and death.

No one needs to be told that this country is coming to a crossroads. We have not reached it but we shall before long. If we continue to drift class warfare will lead either to revolution or counter-revolution. (By counter-revolution is meant such phenomena as Nazi and Fascist efforts to stamp out the revolutionary movements before they can arise. And there is no gentleness of stamping out revolution. Hitler's methods were forced upon him by the task he set himself. It seems to me that the solution lies in the Church's attitude toward the working people.

## The Mission of the Church

st anyone in his complacency. "The Church is eternal. It not be stamped out," we d bear in mind the wiping out of what was, in y, the strongest branch of the e Christian Church, the n African Church. The ch which produced such as Cyprian, Augustine, Ori- and Athanasius was obliterated from the map and has not, to day, revived. Why? It stamped itself out. It forgot our Lord's g, "Blessed are the meek, for shall inherit the earth." It ne the private property of aling class, the wealthy land- of Italian and Greek extrac- while the Donatists and oth- nismatics gathered to them- s all the tenant-farmers, city ing men, Semitic-speaking es, and underprivileged peo- generally. The Catholic ch never tried honestly to ert them. It never stooped to level. Its terms were com- submission or nothing. It nted itself with polemics st their theology. When Is- flamed across the Semitic d the Donatists found in it tter expression of their na- listic and class aspirations in Donatism—with its proud tion of "pure" orders—and joined it *en masse*, and liq- ed the Catholics or drove into the sea. The Church is al, yes, but when it ceases to about "the least of these, my nren," it ceases to be the ch no matter how orthodox doctrine or how unassailable orders. The Church of England once ed to stoop to the sweaty es which had migrated from rural parishes to the great g industrial cities. It refused dain men who had not been cated" according to the ideas e ruling class. It forced the eyans out because they saw

the need of the millions in the industrial cities and tried to reach them for Christ by every means at their disposal. The Medieval Church was wiser with Francis. It integrated him and his followers into the system, and the Friars took Europe by storm.

Our situation today parallels both that of the North African Church in the time of St. Augustine and that of the Church of England in the time of Wesley. If we remain snobbish and "upper crust" we drive the masses into the arms of shallow sectarians or we deliver them over to a new Islam. But if we examine ourselves, beseech God to give us true humility and a devotion to Christ which recognizes no barriers of dirt or social level, we may hope for a genuine revival.

The Catholic Movement in the American Church has a great opportunity. If it allows itself to fall a prey to Medieval nostalgia, if it lives in the twelfth century, it ceases to be Catholic. The Catholic Religion is for "all men, in all times, and in all places." That means we must have a missionary crusade to win to Christ the toiling masses of the Twentieth Century whether they be in great mass-production centers or in tiny ships tossing upon the oceans.

### Missionaries

What is needed? We need men with a missionary vision, which is another way of saying men who love Christ above all else, and whose hearts burn for His lesser brethren. These men will have to forego comfort and economic security; most of the pioneers in the field will have to forego family life; and, since the time is short, they will have to forego the luxury of individualism. This last is what dies hard. This is what keeps men out of Religious Communities. This is what makes men found independent orders so

that they may direct instead of obey.

The Labor Movement has found such missionaries. Many organizers are men of unbounded energy and devotion who accept small salaries or who work in the plants rather than take high pay jobs for which their education qualifies them. Many organizers have placed the joys of the home second or have given them up entirely. And thousands of workers in all industries have banded themselves into organizations which demand the strictest discipline and the most selfless kind of obedience. In the Labor Movement too much individualism is suspect. Individualism coupled with a sense of responsibility often takes men to the top. But irresponsible individualism, the individualism which refuses to recognize itself as part of a corporate whole (which is what we call, euphemistically, "rugged individualism") often leads to expulsion from the Union or the Party.

Men and women who are called to do the work of evangelising the working people must be willing to work themselves. We cannot start a great financial campaign to underwrite a missionary program of the size that is needed. But men and women who have dedicated themselves to Christ and his Church can go to work in the mills and mines, on the ships and in the shops. If they do their work well and show a genuine devotion to the welfare of their "parishioners" they will soon win followers who will carry on and develop their work.

It is simple to start, though it may be hard to go on. A team of two can go to work in a factory. They will have to take an active part in the community life of the other workers, which will be the union. They will have to study the culture of their community, which means learning economics, politics, and trade union ethics

and history. And they must do it all with the same sympathy with which a missionary studies Confucianism or Chinese culture and history no matter what reservations he may have about these "pagan" ideas.

### Teamwork

Parenthetically, it should be explained why the work must be done by teams. Aside from the practical aspect of two people being able to check up on one another, advise one another, encourage one another, work out problems and techniques together, and read their Offices together, there is the fundamental fact of the Christian Communion. One Christian is not the Church. Two

brethren in Christ are. The Holy Ghost is not visible in any individual, no matter how good. He is visible in the Communion, the fellowship which binds two people together with a bond that is fundamentally different from natural friendship. My hands were tied during my whole time at sea because almost always there was not one other person whose faith in Christ could create a fellowship on the supernatural plane. My best friends on board ship always said, "It is not God who has made you what you are. It is your education and your family." And where was the proof of God's working or even of His existence? But had there been a teammate there would also have been the

Fellowship, the Communion, the Holy Ghost, the Body of Christ, and the evidence have been there for all who wish to see. When entering a community, the Church must always send its messengers, two, Paul and Silas, Barnabas and Mark. This, it seems to me, is absolutely fundamental. A "Religious Order" with one member is not a Community. A "church" with one member is not a Church.

These two, then, must work together and study together. They must study the culture of the people among whom they must work. They must understand their language and viewpoint of life about them. And they must live the Christian faith and apply it to the problems of the people. The Movement or of individual workers, in the terms which the people can understand. As they begin to recruit disciples, they must make it that these followers must work at once to win other workers that they labor night and day and equip themselves for the future. When the eight-hour shift is over, their day will be just beginning. They must devote themselves to reading—economics and the social sciences, psychology and the Scriptures, visiting, and to meetings and discussions. In addition, they must maintain a high level of discipline, regular corporate work and private prayer. As the increase in numbers and experience they will work out the successive steps of training centers, Home churches, and all the sacramental means to their one end, the winning men to Christ.

The Catholic Religion has been expressed in many forms and under many theological systems. It is my conviction that the "dialectical" approach which is so fundamental in Anglicanism coupled with the "materialism" of St. Thomas Aquinas (everything, explanation comes out of it!), is the one which is going to meet the need of the Labor Movement.



in terms it can understand than any other. By the dialectical approach we mean the ability to look at different sides, to criticize them, to recognize within the framework of the dialectical there is constant change. The ship's compass always points north, but because the ship is constantly swinging, the compass appears to be in constant motion. A drunken compass is a menace. So the Church must always point to Christ, but because the world is in constant flux it will appear to be pointing first in one direction and then another. If it is always in the same direction relative to society (e.g. always of holding up bourgeois decadence as the ideal) it cannot point to Christ and it will lead followers on the rocks. A dogmatic and authoritarian church is in danger.

By "materialism" we mean the principle of "sacramentalism," as Thomas pointed out, all knowledge comes from sense experience. God speaks through material things and He expects us to use and use the material world,

not to deny it or run away from it in a misguided "idealism." The Labor Movement's great complaint about the Church is what appears to be its idealism, its irresponsible individualism and other-worldliness. In opposition to this they have seized on the opposite term, "materialism" to describe what theologians describe as "realism," "sacramentalism," or "interactionism." We must not quibble over terms. We must preach the truths which the technical terminology tries to label.

One more word about the machinery of the American Church as it applies to this problem. If we are to win the workers for Christ, we must recruit clergy and layworkers from among them. This can be done under our present machinery and there will be no excuse for a repetition of the Wesleyan disaster. Any layman may be licensed as a layreader or lay preacher. These, whether as cooperating laymen or as lay brothers under vows, can form the backbone of our mission. The Canonical requirements for ordination to the Diaconate (Canon

26, Sec. 5 (b) to (e) and Canon 28, Sec. 2) are such that any intelligent working man can, in a comparatively short time, qualify himself. There are many union organizers and officials with no more than a seventh grade formal education who could pass with ease parallel requirements in their fields. A body of Deacons under the direction of a few Priests could minister to the sacramental needs of the people until such time as a sufficient number of Priests would prepare themselves for and give themselves to this ministry. There is no need to wait.

"Who will go for us?" Any two men can begin today, either as Lay Readers or as Clergy. They must not wait for some kind-hearted employer to hire them as industrial chaplains or for some remarkable union to give them a place on its executive body. They need only to put on their overalls, roll up their sleeves, and go to work. From there they may look to God to lead them in the next step. "Go ye . . . and lo, I am with you."

## The Power of Sanctity

By DANIEL CORRIGAN

Common preached at the Priests' Convention in Philadelphia, April 30-May 2.

ALL of us have reason to be thankful for the saints, for only the holy people are able to dispel our disappointment in the church, which seems so simple and complicated. Only the saints are able to dispel the despair we feel when confronted by the complicated issues that have developed in the life of the church. Tonight, I wish to think of Catherine of Sienna: because it is the evening of her life; because I have an affection for her. She comforts me; because she too belonged to a sick and

confused church. Certainly she was appalled by the problems she saw. The clergy seemed a problem even then when we were supposed to have had the centralized authoritative Church government many now think so very desirable and trustworthy. It must have been sickening for her to see the clergy, so busy trying to win promotion, trying to find bigger and better parishes, bigger and better dioceses, pulling every string they knew to gain advantage. Certainly it must have seemed to her that for a great many the Church was just a racket, that many took out of the Church very much more

than they ever put into it. And certainly there was very little peace anywhere. Everyone was at the throat of everyone else. The Christians of one town were fighting the Christians of the next. They too resorted to the achievement of superficial unity by binding together conflicting parties against a common enemy. They started another crusade against the Mohammedans to achieve unity. And the Christians were fighting each other not only as members of towns and nations, but they were also busy fighting each other as Christians. She could not find peace in the Church!

Now seeing all this disunity and strife, she did not organize another party to fight the evils, she did not even advocate reform; she started it. While others were dismayed by the danger, or merely irritated by the resistance they encountered, she launched herself at the evil, with her heart full of the trouble, with profound sanctity in her soul, and with the gladness of the Gospel on her lips. She launched herself upon these evils, whether they were expressed in false values, or deeply embedded in the weakened wills of the influential.

Essential to any understanding of her power to cut through conventions, essential to the understanding of her direct method, essential to the understanding of her resistance to the suspicion and gossip and slander that was leveled against her, which seemed not so much to fall away from her as to be consumed in the fire of her being, essential to the understanding of all her power is an appreciation of the utter holiness which God had given in response to her faith and ascetic life. God gave wholeness to her; a holiness which today only a very few people can even begin to appreciate; a holiness beyond modern psychological research; a holiness, *mea culpa*, which is also beyond our experience. Our brokenness is rebuked by her wholeness. For, before she launched ahead against the evil that troubled her heart, all softness of body had been conquered, all cloudiness of mind had been cleared away, by vigils of silence, and fasting, and prayer; by superhuman ministrations to Christ's sheep who are scattered abroad.

### Positive Witness

We are appalled by our problems today, but in our weakness and softness and confusion we tend to strike out violently in every direction, driven by expedi-

ency. Or, hypnotized by the magnitude and complexity of the situation, we are paralyzed into inaction. Today, there may be no saint like Catherine, but there are saints. The Holy Spirit is not without fruit and, now as then, the only givers of hope are the holy ones; from them comes the action that proclaims the Gospel, the good news. In them, as in



Christ, the problems are really abolished. It is not only that they proclaim the good news, but that they are the good news. That is what the Church is meant to be, the good news. The Church is not only supposed to say the Word, she is to be the Word; we are to be the Word.

In almost every parish, there are holy people. If there were not, how could the Church continue? There are Christian men and women throughout the whole Church who proclaim to millions who are enslaved by lust and the inability to fix their affections, that Holy Matrimony is good news. These whole, unadulterated men and women proclaim and demonstrate the fact that to live in Holy Matrimony is to be free in a sense that others are never free. The human problem, rather than the problems of our times, seems much clearer when confronted by the holy ones. The saints always embody the great positive values. There is no need to apologize for these values when they are incarnate in a man. The meaning and reality of a Word incarnate is clear.

We try to solve contradictions by making two words stand for

the same thing. We try to make our relationships easier by saying Holy Order and useful ministry mean the same, that priests are merely presbyter writ small. Saints who embody these words restore our powers of discrimination. Most of us do not embody these things. Looking at most of us, it is difficult to see Holy Order as a reality. But when a man has stirred up the Spirit poured out upon him in Holy Order and allowed that Holy Spirit to have His way with you see the difference.

Charles Hutchinson, the quaker of whose life was appreciated by Richardson Wright's "Before the ending of the day;" the grace of Holy Order did its perfect work in him. Many of us know and Protestant ministers whom God has greatly blessed with His Spirit. We can see and appreciate the unique quality of life and ministry that is theirs. When we contrast these first and best fruits of God's Creative power, we see that the results are different. When we see them in the world we know that a great priest and a great protestant minister are identical; they are not the same.

### Authority

The saints always speak with authority because they are the word made flesh. I am reminded of trying to change the habits of a Christian who had been taught to pray by Father Huntington. I could not do it. For, this Christian said, "Father Huntington taught me to pray. You see, Father Huntington spoke with authority. Because Holy Order is the gift of the Holy Spirit which we have received, we must proclaim Holy Order as good news, we must commend it by holiness and effectiveness. The first senior warden was a man who believed strongly that his ministry was sent by God. He believed in the Apostolic Succession."

The Mission of the Church the supreme passion of his. He was a man of wealth; he had all he had to the Church; all his money, gave all his

He once wrote that he did find it very much easier to believe in the Apostolic ministry of those who had it were as easy as the ministers he had known in the Mormon Society.

One Sunday evening, I stood outside of a store front in Virginia, filled to the door it was

God's poor. The man in might not see eye to eye with me and yet he spoke to those people fairly and truly of godly concerns that were good for them to hear. He probably didn't and I didn't lead them into all things necessary for their souls' health. But there could be no

doubt that he cared what happened to their souls. Yet many with a God-given right and duty to lead and teach, do not. And the hungry, if they know that we exist, must surely wonder if we care. Stir up the gift that is in you—the gift is a fact. Let's make it easier for all men gratefully to believe that Holy Order is a gracious gift from God.

For your comfort, remember that Catherine practised this holiness in an uncongenial atmosphere. No one wanted her to be a saint. Her own family did not want her to be holy. She is an encouragement to those who pray for sanctity. We know that we must want to be saints, so greatly needed are they. We know that we are committed to holiness by the most solemn vows; we know

how awful our punishment for not giving the Bread of life; or for giving it with emaciated hands. All the hungry voices of the world call us to holiness.

We can be warned and forearmed by what happened to Catherine in her last days on earth; perhaps it happened so to many saints. Her very successes seemed to her to end in failure. The causes for which she fought hardest seemed to her to be lost. The very evils she opposed with all her heart and soul and strength seemed to her eventually to win. Yet she went to her appointed end with serenity because she had found with all saints that there is strength in loving whether you are loved or not and that there is absolute peace for those who are able to forgive.

## Church Unity

By DON FRANK FENN

paper read at the Priests' Convention in Philadelphia, April 30-2.

HAVE been asked to give a simple address—a so-called popular address—on Church Unity, with specific reference to the Presbyterian approach to Unity. Since that is the task assigned to me I shall probe into the history of the Church. I shall not discuss the problem of Holy Orders or the Sacraments from the standpoint of origin and history. All that I am sure you have thought of, you have died. What I propose to do is to try to lead you thinking of the practical effects of a move at the present moment towards unity with one of the many Protestant Sects which have developed since the Reformation.

Certainly every one of us is conscious of the sin of the disunity of Christendom. We in the Anglican Communion face the problem of being in the Catholic Tradition, but also sharing with the reformed Christians their protestations against the secularized and unwarranted claims to universal jurisdiction on the part of the Bishop of Rome, and the article of faith in the Roman Creed which deals with the infallibility of the so-called Christ's Vicar on earth. We want to do something about this disunity. We are ashamed of our inability to make the religion of our Lord work so that we can all dwell together in

love, and present to a pagan world an united organization or organism witnessing to Christ and His Resurrection, which the world certainly needs very sadly.

Especially we Americans want to do something yesterday instead of tomorrow. We are unwilling to move slowly, so that we may be sure that what we do is in accordance with the will of the Son of God with whose Church we deal. We must remember that it is with our Lord's Church we deal, not with our Church. We are impatient of delay, and we would heal a schism that has taken several hundred years to become set in its ways in nine years, twelve years, or twenty years. We need to have more patience. Yes, we should explore the possibilities, we should carry on conversations. We should let the Church know what is being said and proposed, and we need to know one another, both as clergy and laity among all Churches. I am convinced that we need to co-operate in every possible area of life, so that we may work together, to attain certain common ends, even though we are not able to worship together, to receive the Sacraments together, or to teach the same fundamental truths about our religion.

Yes, we as a Church are deeply concerned about the reunion of Christendom. For many, many years,

more years than the Presbyterian negotiations, we have been holding conferences with the Eastern Orthodox Bodies, and they have been very fruitful. The English Church has been doing likewise, and I should say even more fruitfully. We have made some progress, and in many instances most cordial relations exist between Orthodox Bodies and ours, and certainly there is a near understanding between such Orthodox Bodies, their clergy and their people, than there is with any other group of Churches in the world. When we begin to think of other movements toward Unity, organized unity, we need to wonder just what such moves will mean to these negotiations, which have much promise. It would be tragic if for the sake of unity between four million Presbyterians and Episcopalians we threw away all that has been gained towards unity with the Orthodox Christendom through these years. Certainly had we accepted any proposals that have come from our Commission on Unity so far that is exactly what would have happened.

However, at the present moment we are more concerned about the proposed reunion with the Presbyterians since that is the subject that will be discussed at General Convention. I do not know what will be given us to discuss since the Commission seems to think that it must meet behind closed doors and must not for a moment take the rest of the Church into its confidence. It almost looks like military strategy in an effort to take the enemy by surprise. However, we may have some proposal before long which we can study.

As we come to the consideration of the Presbyterian proposals, I want to confess my own stupidity. I was at the General Convention when the original resolutions were passed. I should have been smarter. I certainly had no idea that by voting I was helping to commit the Church to unity with the Presbyterians "willy-nilly." I thought I was voting for an instruction to our Commission on Approaches to Unity to explore the possibility of such union, and to report back to the General Convention what progress was made, and then see if General Convention thought that it was possible to commit the Church to such unity.

But evidently that is not what the proponents thought we were doing. Ever since that fateful General Convention we have had these resolutions held over our heads. We are told that we have pledged our sacred word of honor to achieve unity with the Presbyterians on the best terms possible, and if we cannot preserve the faith and orders of the Church as this Church has ever held them, then we are bound to abandon them in order to achieve this unity which we are in honor bound to achieve. I am sure that there were many in that Convention

that were as stupid as I, because I have talked at least a hundred Deputies who have told me. Be that as it may, since this is to be a popular address and not a scholarly one, I want to look at this matter from a very practical viewpoint, by thinking of a few things that are implied.

### Our Doctrine on Orders

In the first place the Preface to the Ordinal would have to be scrapped. "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which Offices evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the Functions, except he be called, tried, examined, and admitted thereunto, according to the Forms and Rites after following, or hath had Episcopal Consecration or Ordination."

Now we see two things in that Preface, that the Church believes that there have been in the Church by the will of Christ these three Orders of Ministers and that they are preserved in a succession through the laying on of the hands of a Bishop who is in succession to the Apostles. Practically speaking it is true that this Preface is an evidence of the fact that this Church does believe in the Apostolic Succession, whereby through the laying-on-of-the-hands of a properly consecrated Bishop the powers of the Apostles given them by the Son of God are passed on down through the ages to other approved ministers in an unbroken chain.

It is stated categorically that no one shall be suffered to perform any of the functions of the ministry of the Church unless he has had Episcopal ordination or consecration. Why do we say that? Do we say it simply because we believe very strongly that it is a good thing to have an executive who is called a Bishop? Is it because we believe that we need to have an administrator who is called a Bishop? I cannot see that this is what the Book of Common Prayer means right now.

There is some relation between the Apostolic Succession through Bishops and the proper performance of the functions of the ministers. Those functions cannot be preaching, for we can and do sometimes license laymen to preach and certain



*The  
Visitation  
July 2nd*

*Courtesy,  
Metropolitan  
Museum  
of Art,  
New York*

each. What are the ministerial functions? They are the administration of the Sacraments. Now quite fully, the reason for guarding the ministry so fully is in order that the Church may be assured that it is administering valid Sacraments to the people who come to receive the life of God in those Sacraments. That is what the Church stands for and the reason for the emphasis on the preservation of the ancient orders, as they are preserved in the Ordination Services of the Church.

That does not imply at all that Presbyterian ministers do not do exactly what they say they do—minister the Lord's supper at which time the people eat bread and drink grape juice or wine, and remember the Lord's Death, and if they have faith, they receive a spiritual blessing. But that is not what the Church believes happens in the Sacrament of Holy Communion. Certainly anyone who studies the formularies knows that this Church believes that there is a very real and objective presence of our Lord in the Sacrament, so that we do indeed receive His Body and Blood of the Son of God in accordance with His will, whether we, as individuals, believe it or not; and we believe that the Sacred Apostolic Ministry is the means whereby this Sacrament and the other Sacraments are administered by Christ.

At the present time this Church does not recognize the Presbyterian Orders as in accordance with the will of God, because when one comes from a Church which has not Apostolic Succession we do not speak

of re-ordaining such a person, but rather we speak of ordaining him. There is no provision in the Book of Common Prayer for the re-ordaining of anyone.

### Presbyterian Differences

All of this is not in accordance with the concept of the Presbyterian Church, and they are not willing to say that there is any real spiritual difference between a Bishop and a Presbyter. I have read many interpretations of the proposals that have been made with regard to Orders, and to accept Bishops would mean nothing more to them than to accept a Permanent Moderator, who of course is but a Presbyter like the others with certain administrative duties. Those who favor the union among the Presbyterians insist that in future consecrations of Bishops the Presbytery as well as the Bishops shall lay-on-hands for such consecration, thus showing their conviction that there is no real difference between Orders.

The practical question this Church has to face is whether it believes it has been mistaken through the ages about Holy Orders, or not, and whether 17/20th of Christians in the world today are likewise mistaken about Holy Orders and the Apostolic Succession. If we have been mistaken, then of course, it is time that we abandon a false position for the sake of Unity.

Then, of course, the Order of Deacons, as a part of Holy Order in Apostolic Succession must be abandoned and the Service for the Ordination of Deacons must either be altered radically or eliminated altogether because any proposals that have been made so far say that Licentiate of the Presbyterian Church and Deacons in the Episcopal Church shall be on a par, which means of course that we would have lay-readers instead of Deacons in Holy Orders. Again, we must decide whether we believe the Church has been right through the ages or not, or whether a comparatively few years ago, the real truth came out that Deacons never were in Holy Orders.

If we proceed, the name Priest must disappear as an Order of the Ministry, and the name Presbyter must be substituted therefor. There is a difference between Priest and Presbyter, even though the Canons persist in calling Priests Presbyters. No one has ever been ordained a Presbyter in the Church. Frankly the Church has not changed the name of this Order of the Ministry because it wished to preserve its Sacrificing Priesthood as that Order of the Ministry stands at the Altar and offers the sacrifice of Calvary as again and again our Lord comes in His broken Body and His Blood poured-out.

That idea is certainly repugnant to the Presbyterian Church, even as it is to some of our brethren in this Church. But it is the reason that the word Priest has been preserved in the Book of Common

Prayer. If the Church has been mistaken about that, then it is time to abandon it, but we must be sure that 17/20ths of the Christians are mistaken today before we do abandon it.

In the Service for the Ordination of a Priest we will have to change at least the first Ordination Sentence, and that is the preferred one. Its existence conditions the second, since the Church cannot mean two things when it provides for the ordination to the Priesthood. "Receive the Holy Ghost for the office and work of a Priest in the Church of God, committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained." Priestly absolution of sins is not acceptable to the Presbyterian Church, and they say so without any hesitation whatsoever. We must decide whether we want to change that, and whether we want also to eliminate all absolutions from the public services of the Church, and make them into prayers for absolution. I would say also that all of the rubrics of the Prayer Book must be changed so that the word Priest shall be eliminated since the Priesthood is offensive to the Presbyterian Church.

#### Loss of Sacraments

I cannot see how it is possible that the Communion Service could survive unchanged. All direct or indirect reference to a real and objective Presence in the Sacrament would have to be eliminated. Certainly this Church does believe in the objective presence of our Lord in that Sacrament. It is the gift of God and is not dependent upon the faith of the people. One has but to read the Canon to be convinced of that, and if that is not enough then the prayer of Humble Access. Our Book of Common Prayer does not contain the doctrine of Receptionism which is the Doctrine of the Presbyterian Church, and I am sure that the doctrine of the Objective Presence would be unacceptable to them. If we are pledged to achieve unity, we must give in unless we are convinced that the historic faith is what we should continue to hold.

Many Presbyterian Ministers that I know object to our Baptismal Office because it teaches baptismal regeneration or spiritual rebirth. In the address to the people after a Baptism the Priest says, "Seeing now dearly beloved brethren that this child is regenerate and grafted into the Body of Christ's Church," so it follows that all reference to regeneration must be eliminated.

Surely also our conception of the Church differs from that of the reformed churches. We talk about being grafted into Christ's Body, the Church, even as a living twig is grafted into a living tree, as though the Church really were an organism into which souls

could be grafted, and not an organization founded in accordance with the will of men. All reference to the Mystical Body of Christ, the Church, must be stricken out of the Book of Common Prayer.

I shall not pause to consider the changes that will come in the Offices of Instruction. They are too numerous and too complicated; but certainly the questions and answers regarding Baptism, Holy Communion, and Confirmation will have to be changed radically or utterly stricken out, because they, too, have lost the historic meaning of the Sacraments as this Church hath received the same.

The Confirmation Office probably could be retained, but any reference to the gifts of the Holy Spirit being transmitted by the hands of the Bishop would have to be stricken out, and indeed, provision would have to be made so that so-called confirmation could be administered by any Presbyterian, chooses to do so, since the Bishop, of course, is only an administrative officer, and confirmation would not be a Sacrament in any true sense.

In a Presbyterian Report on the subject of Confirmation it is stated that Confirmation is the same as the Presbyterian Rite of Reception to the Lord's Supper. Indeed, it is the conviction of many that any ordained minister might administer it since there is no real gift of the Holy Spirit conveyed therein. I should say that we would be required to eliminate the Sacrament of Confirmation altogether if we proceed.

All reference to a particular confession of faith would have to be stricken out of the Book of Common Prayer and especially in the Office for the Visitation of the Sick, as well as the reference to absolution there.

The newly acquired sentence for the administration of the Sacrament of Unction would also have to go, since that is one of the Catholic Sacraments and has no place in the reformed churches. That has not been discussed by the Commissions, I believe, but it is one of the losses if we proceed right now.

#### Changes of Faith

Prayers for the dead could not be kept in the Book of Common Prayer because the idea of an intermediate state is repugnant to the Calvinistic mind, and there is no sense in prayers for the dead if they either enter Heaven or Hell upon their death, and if there is no period of progress when the prayers of the living may avail to help them as they progress towards the perfection which alone will gain them the beatific vision.

One could go on rather indefinitely, but there is no time. One might be a little alarmed by the influence we have seen from time to time to the Church as symbols instead of statements of fundamental

facts. One wonders just what a symbol in this section is, and one wonders whether it might be that there are sections of the Creeds that both Presbyterians and Episcopalians would rather not touch, such as the Virgin Birth of Christ, and the Resurrection of the Body, which articles of the Creed have at least been held in reverend estimation by the Church through the ages, and have been actually accepted as true by many benighted Christians, even as some are stupid enough to believe this day. However, that is opening up a new sub-ject and I am trying to be quite practical today.

Now the thing that the Church has to decide is whether these things we find enshrined in the Book of Common Prayer are so or not. We know that they do conform to the convictions, the faith and the practice of the undivided Church through the centuries. That much is true. The Book of Common Prayer says now that this has been so since the Apostles' time. That is disputed by the Presbyterians who say that in the first century the Church was truly Presbyterian, and somehow by the time the Church came into the full light of history it had gotten very Episcopal. We must decide whether what has been believed through the ages is true now or not, and we have to decide that in the face of the fact that both of the Christians do today believe them to be true. Shall all of these changes be made? Shall we abandon the Apostolic Ministry and all that is implied by that? Well, if it isn't true the sooner we get it the better. But if perchance it is true then we should hesitate even though some resolutions have been passed by General Convention which embarrass us a good deal.

But suppose that we do reach the conclusion that we have been wrong through the ages, how are we to be sure that the Presbyterians, the Northern Presbyterians alone—not the Scotch Presbyterians who have nothing to do with all this move towards unity—but the Presbyterians of the U.S.A. have the right way, that their Orders are in accordance with God's will and their Sacraments are the way in which God chooses to deal with the souls of men, since they are one of about two hundred and fifty sects, all differing about these things. If I were not so sure of the historic faith and practice I would wonder, and I write reasonably, whether possibly the Methodists or the Lutherans might not have the way of God in their hands.

On the other hand, I would be reluctant to abandon this attempt toward unity until a really serious effort had been made to see if it is possible for us to come together on grounds that seem to be in accordance with the will of God as the Church has held through the centuries. If we are truly in earnest about this matter, and if the Presbyterians

are also, we should not first try to join the two organizations organically. We should not be so impatient.

### Grow Together

The two commissions should work long and hard, and give to each of the Churches separately, to our General Convention and their General Assembly a new Constitution and Canons acceptable to the conferees. These should be as nearly identical as possible, and what is meant by words should be carefully defined, so that there would be a minimum of misunderstanding. A thorough glossary should be provided.

At the same time, there should be proposed in detail alterations that might be necessary in the Westminster Conference, the Book of Common Worship and the Book of Common Prayer that would make these documents acceptable to all of both commissions. Our next move in the Episcopal Church should be to submit these proposed changes to the



ST. MARY MAGDALENE

July 22nd

Perugino

Lambeth Conference. This is a tremendously important step. Certainly we do not wish to be cut off from communion with the rest of the Anglican Communion for the sake of joining some four million people into one Church in this one nation. This is important, not merely for the sake of the old ties which bind us together, but also I take it that one of the concerns of the Church in seeking unity is the promotion of the Mission of the Church more effectively. At present we are able to work with the whole Anglican Communion. In Japan and China, for example, the country is divided into Dioceses which are sponsored by the English, Canadian, and the American Churches, in such a way that the whole country is covered and yet there is no overlapping. If the rest of the Anglican Communion should discover that it could not go along with the changes which we would propose, then that arrangement would be at an end, and there would be further confusion in the fulfillment of the Missionary Imperative.

But suppose that the proposals were of such nature that Lambeth would approve, then the General Convention and the General Assembly could adopt them. This would be done by the bodies acting separately, and the organic life of each Church would continue separately for sometime, so that each in its own way would adapt itself to the changes, and see what would happen in each of the Churches.

If the Churches actually accepted these changes, then they would grow more and more like each other, year by year. There could come a growing co-operation in many spheres and finally when we had become as alike as we are likely to do in free Churches, then all that would be necessary would be to arrange for the transfer of property, the adjustments of pastorates, the elimination of some church buildings, and other necessary adjustments throughout the country, as well as in the Mission field. At any rate, that seems to me to be much more reasonable than to propose in some vague way, on some general principles to join the bodies without anyone really knowing what would be the outcome. I believe that any other procedure will result in three Churches, instead of one.

There is a considerable body of people in the Episcopal Church who will continue as the Episcopal Church, and there is also a considerable body of people in the Presbyterian Church who will continue as the Presbyterian Church, and then there will be the third body of those who feel that they must unite at this time. Let us remember that there is no more unanimity in the Presbyterian Church than there is in ours on this subject. There are many who are utter Calvinists yet, who will not recede one inch from the Westminster Confession. Let me quote just

a few words from the writings of a Presbyterian Minister who wrote a minority report for a Presbytery which was studying these approaches to union. Speaking of the Book of Common Prayer, he says that it "contains teachings which are offensive to the adherents of the reformed faith. Some of these teachings are prayers for the dead, baptismal regeneration, Penance, and absolution, and language which gives countenance and support to the High Churchmen when they celebrate the Mass." This same writer objects to union on ethical grounds. He says "the ethical standards of the Episcopal Church are in many respects unlike my own. It is said that if the union is brought about we shall be able to face a divided world unitedly. This is said apparently with reference to questions of ethics. With regard to such important issues as drinking intoxicating liquors, gambling, motion pictures, I am convinced that a united stand will not be possible if we unite with the Episcopalians, for Episcopal clergy are notorious for their highball and champagne drinking; gambling in Episcopal Parish Houses is all too common and if these things cannot be objected to in the life, they cannot be objected to in the movies." In this way, I know this gentleman, and he has a Ph.D. from a reputable university, so he is not a stupid or uneducated person.

### The Way to Unity

I say ergo, that we must proceed slowly since it has taken centuries for the patterns of the Church to be set and they will not be changed overnight. We must confess that my own desire is that we pursue more diligently our negotiations with the Eastern Orthodox Bodies and bring about unity there at the earliest possible date. I would say that then the various Presbyterian Bodies might follow the happy example of their Methodist Brethren and seek unity among themselves, who have so much in common. I should hope that this might be followed by a union of the Methodists and Presbyterians. My hope would be that the Lutherans might all negotiate and come together instead of having forty-three different bodies.

Possibly then one or the other group might seriously talk with the combined Eastern Orthodox and Anglican Communions about union, or there might come an agreement among all of the reformed Protestant sects, so that ultimately there would be but three main bodies, the Protestant, the Orthodox, and the Anglican Group, and the Roman Church. We might conceive that the Protestant and non-Roman Catholics could find a basis for union, and that we might put the matter up pretty strongly to the Roman Catholics.

Of course, I wish we all had the humility to go back for our foundations of unity to the last per-

the Church was undivided. It would be better if the Roman Church had made good its claim as pope, when the Eastern and Western Churches were in communion one with another. If we could have the Church in its main outlines as it then existed and conform to those standards, the Presbyterians, the Episcopalians and all the rest, we could come together, and together could develop very

rapidly, so that our practice would conform to modern needs, and would build our faith, our orders and our practice on this sure ecumenical foundation. Out of that could grow truth and we would indeed fulfill the will of Christ that they all shall be one, and in that unity could become a true instrument of Christ for the conversion of the world in which conversion alone lies the hope of the world.

## Goodness and Holiness

By RALPH E. COONRAD

LIKE as he who called you is holy, be ye yourselves also holy in all manner of living because it is written, Ye shall be holy; for I am holy. I Corinthians 1:15 and 16.

Consider the reason for the existence of the Christian religion and the Christian Church. The final meanings of words do not attract much serious attention these days; even such common words as "liberal," "democratic," "catholic" and "bishop" have been subjected to all sorts of interpretations which have so distorted them that they are hardly to be recognized. The same thing is true of the words "good" and "holiness," "goodness" and "holiness." We must disabuse our minds of the popular notion which is abroad, even among Christians, that "goodness" is but a synonym for "holiness," and that it does not matter very much what a person is, or does, or thinks as long as he is, in worldly measurements, good and does good works.

Nearly everyone's ideas of goodness and good works are limited to their personal standards of goodness and good works. They are mostly negative standards,—that the person does nothing which sends him to jail, but which does contribute to the Welfare Fund, beggars, charitable institutions and, incidentally, the Church. These good acts he considers sufficient bribes to get him

into heaven. Everyone has heard such expressions as, "I am as good as she is. She goes to Church regularly, or daily. What does it matter? She's no better than I am." Or, "What does it matter what Church he goes to, what he believes or does as long as he's a good man, pays his taxes, stays out of jail, and pats little children on the head?"

### False Standards

Far too many people think the Christian Church is a Christian Ethical Culture Society, a conglomeration of comfortable, sugar-fed, smug people whose entire lives are spent in living and working their own ideas of goodness. To such people the Church is, in the last analysis, but a peculiar "Do-Gooder Sodality" with which God in some way associates Himself. The Church is to many well-meaning people but a society in which they are assured of associating with the proper people, live good lives, and are not expected to confess their sins nor strive too hard, to become holy because they are after all but human beings. The Christians are legion who have so misunderstood their religion as to assume that just being morally good is sufficient to attain the Beatific Vision. They have either ignored, become indifferent to, or submerged the teaching of both the Old and New Testaments that they are a chosen peo-

ple, the elect of God, who must be a holy people if they are inevitably to live with God.

The object of the Church, then, is to make people holy. Who, as in Baptism, can be grafted onto the Body of Christ and not grow in holiness if he is brought up "according to this beginning?" The Church is not meant to be a moral policeman, nor is it content with making people good. Goodness and good works are not virtues reserved for Christians; the gifts of God fall like His rain on the just and the unjust, the good and the bad, the Christians and the non-Christians. Many are the Christians who are chagrined to find that frequently the goodness of God is expressed in lowly, unchristian places, in Mohammedanism, in pagans, in African savages much better than they express it. Indeed, the Pharisees who brought forth our Lord's rebukes did more good in their own way than many Churchmen today think of doing. The Pharisees gave a tenth of their possessions to God, and to the poor; they followed religiously the laws of their religion and their country. In all these they were "good," according to their accepted standards of goodness; but it was a goodness which was self-centered. Like the Pharisee, many a Christian today is certain that the good which he is and does assures him of a place with God although he may ignore God in His Church;

he feels he is better than non-Christians; his pride is self-engulfing. This quality is utterly devoid of humility before God by which men become holy.

### Source of Goodness

Goodness, like love, is of the essence of God. It is His gift to men. All goodness in men is but a reflection of the goodness of God, yet many are the men who utterly ignore this fact. The good which man does he tends to relegate to himself as though it were his accomplishment, independent of God. God gets no credit—not even a “Thank you”—for the ability He gives man to do good. Neither love nor goodness are qualities which man can create—they are but gifts of God which incur responsibility to the receiver. Mankind has no right to full credit for the results of his goodness. God is its First and Final Author, and man must return to God that which is His due in justice.

There are degrees of goodness, the Good of God, and the good which man does as a creature of God, for man can do some good by himself. But no man can be saved by simply doing good. There is some good in the meanest criminal, in the lowest sinner. But such people cannot be counted holy people. Compare a petty thief with St. Paul, or one's self with St. Francis Assisi and mark the distinctions. Thus good in itself is not saint-making, nor is it soul saving, because it can be turned into selfishness in the hands of men when it is man-centered and not God-centered.

The Christian, the Catholic Christian particularly, must get first things first in his mind and soul. Goodness in man is completely good only when man acknowledges it as the reflection of God, which it is. The person who wilfully turns to God to worship Him, to do His will because of

sheer love for God; will be a good person. But he will be good because he is first of all striving to be holy. It is the turning of one's whole self over to God to be molded by Him, to receive His sanctifying grace through prayer, sacrament, confession and penance. Says St. Peter, quoting the Book of Leviticus, It is your duty as Christians to imitate Christ, to be holy “even as I am holy.” This means that Christians are to become, not good people for that is not enough to be expected of Christians, but holy people. How does a Christian become holy?

### The Path of Holiness

His very name, “Christian,” tells him how to become holy. A Christian is to be a disciple of the Lord. Everyone has played the childhood game called “Follow-the-Leader;” where the leader goes, everyone goes; what the leader does, every one does. The word “disciple” means a “follower” in this sense—a follower in the footsteps of Christ, our Leader. The disciples were first called “Christians” in Antioch—Christians, that is, Christ-followers. St. Thomas à Kempis says we are to be the Imitators of Christ. 184 times in the New Testament we are admonished about resisting the world—101 times in the writings of St. John alone, and 78 times in the Gospels our Lord reminds us that we are a people set apart from the world to become a people meet for the transforming power of the grace of God.

In St. Matthew 5:47 our Lord asks His followers, “And if ye salute your brethren only, what do ye more than others? . . . Ye therefore shall be perfect, as your heavenly Father is perfect.” Christians are not to be just good people, but people whose wills and minds are given to God to be made like unto Himself, that

through us He may bring of people to Him. The Old New Testament abound with references on the holiness of elect of God: “Ye shall be Me a kingdom of priests, a nation,” (Ex. 19:6); “Ye shall be holy, for I am holy” (Leviticus 11:44); “Sanctify yourselves therefore, and be ye holy” (Leviticus 20:7); “Every male that openeth the womb shall be unto the Lord” (Luke 2:42); “Present your bodies a living sacrifice, holy, acceptable unto the Lord” (Romans 12:1); “Put therefore, as God's elect, holy, beloved, a heart of compassion, lowliness, meekness, long suffering” (Colossians 3:12); “What manner of persons ought ye to be in all holy living and godliness” (II Peter 3:11). These may be multiplied.

The person who has given himself over to Christ is in the way of becoming holy—even all of his failings. The person who has through faith, practice and experience learned to look quiet and with humility at the face of God, to examine his soul in confession, to strive to imitate Christ although it means the death of much of the worldly life he once thought he could not live along without—such a person need not be concerned about his goodness, for, like St. Francis Assisi, the good he is and the good he does will be a reflection of the holiness of God in him.

This is a dangerous time in which the Church is apt to become successful in a worldly way—a time when churchmen stand harder to be good than they do to be holy. Neither the Church nor Churchmen must rest content with the good which they are doing as humanitarians. The struggle is difficult because neither the Church nor people have put first things first. In a humanistic way the Church is successful—its hospitals, social service,

houses, and its do-good societies are all laudable enterprises. If they are undoubtedly part of the will of God as our work is for men. But none of these goods, in the last analysis, ever convert a life, nor save it. We do the works of God with our hands, we dance with our feet, but our knees have no uses. Calloused knees are

hard to get; they are not stylish. The object of the Church is not to provide entertainment, nor to be simply a moral policeman—it is to be the transformer of lives by which men are made holy unto the Lord. The duty of the Church, the duty of every Christian, is to pay heed to St. Peter's quotation from God Himself, "Ye shall be holy; for I am holy."

## A Living Faith

By RICHARDSON WRIGHT

Address given at the dinner of the National Council of Churchmen.

WHEN you meet up with schoolmasters, they almost invariably get tired of telling schoolboy bonhomie like this of the lad who was tired in examination, "What is your name, Carta?" He dashed off this answer: "Magna Carta was a soldier in the Revolutionary Army, Captain of artillery. When a British bullet struck him down, my wife—who had never left his side from the moment he joined Washington's army on Boston Common—grabbed the ramrod and shouted, 'Shoot if you will my old gray head, but I'm going to fight it out on this line if it takes me all summer.'"

Of the four laymen who, this morning, are subjecting you to the ordeal by oratory, only two have declined that age when they can play heads gray enough to fight. My only justification for being here tonight is that, for better or for worse, I have been exchanging my grayed head to the bolts and arrows of not too outrageous ecclesiastical fortune, and intend to fight it out on this line if it takes all summer—and in some.

Over the past three years, in coming to groups of Churchmen, diocesan conferences, schools of religion, Communion breakfasts,

Church suppers and in letters that come in reaction to things written, I find so many who, while willing enough, are disjoined, bewildered, even disillusioned. They cannot figure out how the world in which they work and play fits in with the Kingdom which is not of this world—and vice versa.

Some of them are frank to admit that bland optimism and sweet sentimentality about brotherhood fail to point the way out of their fog. As one man put it, he wanted a religion he could get his teeth into. They want a religion that demands something more than usual of them. These are hungry sheep who look up, but in their present state some are also easy prey for any ready-mixed, self-raising package of pious notions that comes along or the lure of any primrose path which guarantees full and free Hollywood publicity to each and every convert.

### Our Failure

Their state of mind and faith point to an obvious conclusion: somewhere along the line we have failed. Out of the welter of questions and confidential talks, often expressed in business terms, I have set down this failure under three heads:

1. We have failed to teach the whole satisfying faith—the whole

faith of the Incarnation, which wove the Kingdom not of this world and our own everyday working, playing, familiar world about us into one inseparable piece. When they do find that out they're amazed. Having explained that particular article of faith to a group of average laymen, one of them comes up and asks, "Where did you get that?" "On page so and so of the Prayer Book," you answer. Off he goes, looks it up, returns with a gleam in his eye as though he had made some brand new discovery, and—to quote one of them, "Brother, I've been a vestryman twenty years and I never knew that. Thank you."

Teach! teach! teach! The parish that offers no teaching of the faith to adults is inviting to itself the virus of creeping spiritual paralysis.

2. The second way in which we fail comes in the question—I have heard it over and over—"Why doesn't the Church do something about our present industrial unrest? Has Christ no message for workers and business men caught in the snares of our pagan, materialistic confusion?" The answer is "Yes, if we permit our religion to penetrate the whole of life."

If it is faithful to its divine calling, the Church must show, never counting the cost, that sound Christian sociology can only issue from sound Christian theology; that by the Incarnation God did definitely identify himself with the fate of His creation. It must demonstrate by this, by the sacraments and through the Word faithfully preached, that the individual ceases being merely a cog in an economic machine—he achieves significance and dignity; his man-made things and the earthly things about him are endowed with heavenly potentialities by a power that transcends human power.

Surely, to teach a disillusioned, uprooted world that the only place to seek our sanctions, inspiration and momentum is a source beyond the horizon of this material world, surely that is the prophetic mission of the Church. It is also her great opportunity today. "Men's extremities are God's opportunities." A disillusioned world offers the most fertile chance for religion. Beam on it the radiance of faith!

3. A third situation bewildering to laymen is our all too easy compromise. So many supposedly ardent churchmen are actually complacent in the presence of compromising even essentials of the faith. Make no mistake, laymen are not deceived by ecclesiastical double-talk. Their attitude in face of compromise finds analogy in these words, "When I go into a business deal I want to know exactly where I stand and I want to be sure of where the other fellow stands, too. I can't do business with a man who jumps first this way and then that."

I wonder if we haven't made a grim mistake in raising compromise to such a respectable virtue, in hanging a halo on expedience? Does what we gain compare with what we lose? Again and again the history of the Church proves how easy it is to throw the baby out with the bath water.

### Call for Volunteers

Some of us laity feel this situation keenly. We want others to feel it keenly and do something about it. We have no intention of merely grousing over it and then dumping it into the laps of the clergy, as though it were no concern of ours. It is our concern. It is our responsibility. That's why this Council of Churchmen was formed. That's why we're here tonight.

We need men and women who believe that the Christian religion

essentially involves social righteousness, that personal sanctity and social rejuvenation do go hand in hand. That one of the most urgent challenges to the Church today is to raise the natural to the supernatural and to reclaim the secular order of work and business for the Kingdom of God.

We need men and women who value their Church enough to support it and to support it well. Who know that one of the functions for which the good God gave us hands is to dig into our own pockets. Men and women who hold to the realistic faith that generosity of soul and parsimonious giving cannot exist side by side.

We need men and women who know that the faith of the Church applies to the whole man, at any time, everywhere. That it applies not just to some special kind of man, but to every man, and is for the redemption of every man, his cooperation with grace, his response to the Divine Call as a free moral agent.

We need men and women who hold it their responsibility to help redeem their fellow men unto God—a body of evangelists, working together in a deep acceptance of faith and practice, in an Apostolate, who share the Fellowship of the Holy Spirit.

We need men and women with iron in their souls, willing to undertake a rule of life, prayer and

worship, involving all the elements, working inside the Church and outside it, to galvanize the slothful and heedless, to hold the weak hands, to arouse the indifferent, that they may come to knowledge, however dark and tortuous it may be, of God the Maker.

We need laity of firm conviction, men and women who know the rock whence they are hewn and who will defend the Church against weakness within and assault from without. Men and women who won't blush at being called narrow minded, so long as their faith is deeply rooted in their mercy, active and acting, spreads wide to encompass the world's problems, needs, sufferings.

We need men and women with warm faith whose devotion keeps the Holy Eucharist the central act of worship and unceasingly raises to their dimly apprehended splendor of the Almighty true oblation and sacrifice.

We need men and women with joyous hearts, in all walks of life following all types of work and vocations; who will proclaim good news that God Himself visited and redeemed His people that the Word has been made flesh and is dwelling among us here, now, and that His Fellowship is most lovingly made known to us in the breaking of His Bread and the pouring forth of His most precious Blood.



# A Bishop Writes His Laymen

## 1. The Doctrine of the Incarnation

By the RIGHT REVEREND JAMES P. DEWOLFE

*he Relevance of Theology.*  
Theology is the science of religion. The basic doctrines of the Church stand for facts: facts of belief, of history, of personal experience. Upon such facts we Christians stake our life as individuals and as groups. Such facts are intended to make a profound difference in the living of life: the ends towards which life is directed; the means used to achieve fulness of

*The Doctrine of the Incarnation.*

The Doctrine of the Incarnation teaches the fact of "God-in-flesh," "God-in-body." In the words of the Nicene Creed, Jesus is the only-begotten Son of God Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary, and made man."

A. *The Background.*—We must be aware of what led up to the Incarnation if we would fully appreciate that divine act. The New Testament makes it possible for us to go into places where unaided natural reason and human experience do not permit entrance. In other words, the New Testament makes it possible for us to go where God is, and apprehend the full sweep of His purpose.

(1.) *Doctrine of the Godhead.*—God is One, yet He is a Trinity. He is Trinity: Father, Son and Holy Ghost: without beginning and without end. In the beginning was the Word (God the Son, the Second Person of the holy and undivided Trinity), and the Word was with God, and the Word was God."

(2.) *Jesus' Earthly Ministry.*—The New Testament records the earthly ministry of the God-Man: His words; His works.

(3.) *Jesus' Heavenly Session.*—After His crucifixion and resurrection, Jesus took our human nature to the highest place, to "the right hand of God the Father Almighty." He reigns in heaven now as God and as the Representative of redeemed and perfect humanity, Himself Man. He is our great High-Priest, our Intercessor.

B. *The Incarnation Defined.*

(1.) *The Word Made Flesh.*—The Doctrine of the Incarnation is that the Second Person of the Pre-existent Trinity, God the Son, the Word, became Man, known to history by the name Jesus. He took our human nature of a human mother, the blessed and ever-virgin Mary; yet He did not stop being God, because God can have no end. He lived on earth as Man; He suffered as Man; He died as Man; He was buried as Man; He rose from the dead as Man; He ascended into heaven as Man.

(2.) *The Incarnation a Revelation of God.*—There is a divine simplicity in the Incarnation. He by whom all things were made, the Word, was born into His creation, a baby, unable to speak a word. God's love stops short of no self-limitation that will enable men to win through to eternal life. Jesus, who before men were created was pre-existent with God, became a creature, was made flesh: subject to all human limitations and necessities: yet without sin.

(3.) *The Incarnation a Revelation of Man.*—The Person who in the Godhead is the Agent of Creation, in the Incarnation is also the Agent of life's Re-creation. There is eternal wisdom in this. The Second Person of the Holy Trinity came and lived within his own creation as Man—to see things from inside out. His manhood is real, *i. e.*, true, complete. He was as human as any of us, but He was as God meant Man to be—without sin. Sin is not characteristically human: it is sub-human. Sin is a terrible and universally prevalent disease in men. Sin is whatever falls short of God's will for a thing.

(4.) *Jesus Christ the Redeemer of all life.*—In Jesus, God touches us with life: life we can understand: life we can know. The earthly ministry of our Lord Jesus Christ is our constant study and concern because God is made known to us in and by it. Jesus was wholly obedient to the will of God the Father, and demonstrated that in such obedience, for Christ's sake, achieved through the power of God the Holy Ghost, lies the redemption of all life for the whole world. His knowledge was human; His power was human; but His will was so completely responsive to God's purpose that "He overcame the world." The glorious upshoot of God's life as Man is that in Jesus we have a sympathetic Advocate: One who is touched by our infirmities.

C.—*Our Lord's Person.*

God the Son did not cease being God the Son when He took our human nature unto

Himself. Before the Incarnation He was God. After the Incarnation He was God and Man. He possesses in His one Person the nature of God and the nature of Man.

The most telling question our Lord posed to His disciples is this: Whom do ye say that I am? It makes a tremendous difference what we believe. The doctrine that it makes no difference what we believe as long as we engage in good fellowship with everybody is a heresy to be strongly resisted. Christ died for truth, and for love of it. He was not a sort of step-down God; He was not a sort of step-up man. He is real God and real Man. He is God who made the world, and who came to live with us.

### III.—*The Incarnation the Source of New Relationships.*

(1.) *Nature, Man and God.*—Man properly lives in three relationships: (1) to the world of nature and physical existence, (2) to his fellow-beings in society, and (3) to God in the super-natural order. "Nature, Man and God," Archbishop Temple called these relationships in his great book by that name. Their proper use and structure may be easily summed up by the well-known grace before meals: "Bless, O Lord, these gifts (Nature) to our use (Man) and ourselves to Thy service (God)."

Actually, however, these relationships have become confused and separated. Through ignorance and sin men have perverted what God wills to be the harmonious order of these relationships. We fall short of God's will for us, with the result that unredeemed Man has a distorted perspective, a false sense of values. Jesus is our Redeemer because in Him we find

both the diagnosis of our failure and the cure for it.

The doctrine of the Incarnation means that God, in coming as Man into human history, united himself with the whole range of human relationships, religious, social, and economic. Religious: Jesus is the revelation of God. Social: As the Child of the Holy Family, He shares the political and social life of all men. To extend the area of His contact with human beings, He founded His Church, gathering unto Himself co-workers and agents from all walks of life who will carry on and extend His Incarnate activity. Thus the God-Man brings God into every phase of human society. Economic: When Jesus took bread and said, "This is my body," He related Himself to a manufactured commodity made by men from nature for their physical survival.

Thus God the Son unifies all life in its proper order in Himself. He shows us God's will for His creation. The spiritual, the social, and the natural, when properly related, are one whole; and God is in them all. Applied to ourselves this means that there is a "Design for Living" in which everything really belongs to God, and that we, as members of His great family, are to use the gifts of the earth for His service.

(2.) *Personal and Social Living.*—The Incarnation and the Redemption are not over. They constitute a process which is still going on, nor has it been going on comparatively long. Sin is still rampant, and the divine order of Nature, Man and God is much twisted and distorted. The War testified to this truth. The work of the Christian is to extend the Incarnation.

Belief in Christ's Risen Body

means, not only that He is to be prayed to, but that all Beauty, Goodness, and Truth are found fully in Him: so that art, music, education, character, science and learning are to be claimed in His Name.

Belief in his Mystical Body means, not only that the Church is One, Holy, Catholic and Apostolic, but that, as the outward sign of the heavenly kingdom, it can have within itself no sign of any discrimination or social privilege, nor is it rest content until justice and charity have been fully extended throughout the whole of man relations.

Belief in His Sacramental Body means, not only to receive Holy Communion as good for one's soul, but to understand that the Presence of Christ infuses the material and economic order so that all of the world's products in nature, in the goods and services of industry are within His reach and under His judgment. Things are to be used sacramentally, the Divine gifts for the economic security of all mankind, for the service and glory of God.

### IV.—*Conclusion.*

In the Incarnation, God the Son without ceasing to be God and what He was, took our man nature, but without losing Jesus Christ is true God and true Man. He is called the God-Man, fully divine; yet subjecting Himself really and completely to limitations and conditions of man existence, sin alone excepted. As Man, He lived the completely human life. He is the first-born of a new creation: not in perfect-union-with-God. In Him all relationships find their complete fulfilment. Christianity has survived because of the living Presence and Power of God who came into the world when, in the Incarnation, God became Man.

# The Spirit of God

By SHIRLEY C. HUGHSON

## Part III

NE of the mysterious workings of the divine love towards man is seen in God's use of multiplied, and sometimes seemingly cumulative, and not repetitive, means for bringing His people more surely to that state of holiness which is necessary in order that through union with Him they attain their destiny in Him. We have seen that the Holy Spirit makes us partakers of Christ's ownowment of sanctifying grace. "Of His fulness all we received" (St. John 1:16). In our baptism He also infuses into us the theological virtues of faith, hope, and love. All these work for the perfection of the soul, but there is an ever richer, superabundant activity in the love of God. He seems content with what He does for us. In His eagerness to hasten us along the way of holiness He is always working to develop in us greater spiritual beauty, grace, and perfection.

In addition to grace and the virtues He prepares for us the Gifts of the Holy Ghost which that Blessed Spirit gives us first in Baptism, and then more abundantly in Confirmation. In the great collect in the office of Confirmation, the bishop prays for the effusion upon whom he is to lay his hands a few moments later. The prayer runs as follows: "Lengthen them we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase them Thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and true strength, the spirit of knowledge and true piety; and fill them, O Lord, with the spirit of holy fear, now and for ever." Here are mentioned the seven Gifts of the Holy Spirit by which the Spirit is able to work in us His loving will, meeting us through these gifts every exigency of life. It is thus possible for us to yield ourselves to the urge of the Spirit in our every faculty and impulse, even as the ship responds in its every part and movement, from the keel to masthead, when the sails are thrown to the favouring gale.

We have referred to the various means the love of God employs for the sanctification of His people. Let us seek to secure a clear view of these operations of the Spirit, and of their relationship to each other. The highest of all these divine donations made to the soul are the theological virtues of faith, hope, and love. Next in importance and dignity are the gifts of the Holy Ghost which act upon the virtues, causing them to function in a more excellent manner. The supernatural moral virtues stand next in rank. These are the Gifts of justice, prudence, forti-

tude, and temperance, embraced and lifted up to the supernatural plane by the theological virtues. As the result of all this work of the Holy Ghost in the soul, we are able to bring forth the fruits of the Spirit which are acts of virtue performed by the soul which has so yielded itself to the rule of God that it is able to produce them with ease and sweetness. Finally the soul thus living under the divine guidance, enters into the joy of the beatitudes, which is the state of blessedness in this world and the next which our Lord in the sermon on the mount promised to His faithful people.

### The Gifts of the Spirit

No list of the Gifts of the Holy Spirit, as such, is to be found in the New Testament, but as these gifts belong to Christ, they belong also to us if we are in union with Him. He said, "I am the vine, ye are the branches," and the branches participate in the qualities possessed by the vine, to the limit of their capacity. Of our Lord it was prophesied, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots, and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord." These Gifts are here mentioned as the spiritual endowment of the Sacred Humanity of the coming Messiah, and what was here prophesied of Him was prophesied also of those who were to be one with Him.

It will be noticed that in this list there is no mention of what we call piety, or true godliness, while fear is mentioned twice. The Church finds her solution of this seeming difficulty in the ancient traditional Jewish interpretation of the second use of *fear*. This word was taken to mean a reverence and respect, akin to awe, while the first use of it implied a loving, tender veneration. This was the universal interpretation in our Lord's time, and the Christian Church adopted it without any thought of questioning it. When St. Jerome in the fourth century made his Latin Vulgate translation of the Bible he used the tender word *pietas*, meaning filial love and devotion to the heavenly Father. From this version we get the word *piety* which is often used for this Gift of the Spirit.

Four of the Gifts of the Spirit, wisdom, understanding, knowledge and counsel, operate to enlighten the mind, to make perfect the work of the intellect in matters pertaining to our spiritual prog-

ress, and to our final union with God in the bosom of the Blessed Trinity where our ultimate destiny lies. These four Gifts develop faith, and operate to perfect all our powers of knowing and of judging the things that pertain to God. The Gifts of holy fear and piety act upon the will and the affections while fortitude or ghostly strength, directs the will.

### Their Character

What is the character of these Gifts of the Spirit? The teachers of the Church by a comparative study of the references to them in Scripture, agree on the definition that they are certain infused, not acquired, supernatural habits, permanent qualities, which are communicated to the soul by the Holy Spirit, and which incline the soul readily to respond to the divine leading and inspiration. They are not transient aids given by the Spirit from time to time as we may have need of His help, but are permanent endowments, the power and effectiveness of which can be impeded or destroyed only by sin.

Man, being what he is by nature, must possess habits if he is to lead an orderly life and attain any definite objective. One who has no habits at all lives without plan or unity of purpose; he has no real objective, and therefore achieves nothing. The formation of a habit has been compared to making a groove in the character along which actions move without meeting serious obstacles. Every separate exercise of the habit deepens the groove, and the deeper it is the more surely does the action move along the course intended for it, without danger of leaving the groove and flying off at a tangent to its proper course.

Men acquire natural habits by the repetition of certain acts, and the habits formed reproduce the corresponding acts as occasion demands. There are, however, also supernatural habits, such as the Gifts of the Holy Ghost, but which from their nature cannot be acquired by any course or practice we may pursue. These Gifts of the Holy Ghost are necessary to salvation, and the divine issue is far too important to be allowed to depend on our doing the work of producing these habits even if that were possible, which make for His glory through our sanctification. Therefore, God does not look to us to form these habits by the laborious repetition of certain acts. He comes to the rescue of our weakness by infusing into us, ready to hand, as it were, these habits which are imperatively necessary if we are to attain the destiny which His love has prepared for us; and He Himself, not anything that we do, keeps these divine habits in operation within us. The human will functions in this case only by yielding itself to whatever purpose God may will to accomplish in us, and by interposing no barrier of self-will to His

action. So, instead of our achieving these results through our feeble wills, "it is God which worketh in us both to will and to do of His good pleasure" (Phil. 2:13). But we have our part to play in cooperation with Him, and He secures to us our part, for even temptation we resist, every sin we overcome, give us the Holy Spirit a greater freedom in working with us; while, on the other hand, every sin committed baulks, in the measure of its seriousness, the will of the Spirit in His purpose of strengthening in us the power and operation of these divine habits. Therefore, although we cannot by the direct action of our wills, set in motion these Gifts, we are able to secure every compliance with the will of God, to secure ourselves a participation in the work of fulfilling the Church's prayer that there may be in all the faithful the constant increase of these "manifold Gifts of grace." Although in the action of the Gifts of the Spirit the soul is the one moved rather than be the mover, yet this divine operation lies largely in our hands, and for the result we shall have to render an account.

### Their Action

These Gifts endure not only for time, but for eternity. They have their place in the souls of the deemed in heaven. In that Beatific Life, however, since the wills of the saints are wholly one with the divine will, the Gifts work only in a positive manner for their negative activities belong to this life only. No longer, then, will there be fear or anxious apprehension lest our weakness lead to a wounding of the Father whom we love, but none the less is Fear the mainspring of the devotion and worship of the heavenly host. It is the overwhelming sense of reverence, and honour and love due to the Triune God that impels them to cry, "Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God for ever and ever" (1 Cor. 17:9-15).

Likewise the Gift of understanding enables the Blessed to see and appreciate the ever advancing revelation of the beauty and goodness and truth of God as they gaze upon the Beatific Vision; and the Gift of knowledge shows them ever more clearly the relation of created beings to God, and thus enables them to see and apprehend the nature and functioning of the Mystical Body of Christ of which they and the souls of all who are one with Christ, are members. Thus in one way or another, all the Gifts of the Holy Ghost operate, in ways we cannot fully know, in the life of the saints in heaven.

All that God asks of us in this eternal enterprise is that we yield ourselves to the leading of the Spirit. The Gifts are the sources of our power to yield ourselves to the Spirit's guidance, of our power to respond to His leading. Certain of the gifts of the

cultivated by acts of our will. By deliberately loving things we cultivate love, but this does not apply to the Gifts of the Spirit. It is God Himself who through these gifts works His divine and saving purposes. The Gifts have been described as "seven divine qualities inbreathed," "seven radiations of divine light, flowings of spiritual unction, things of power, that attract and draw the will to conformity with the inspirations of the Holy Ghost," and they "give a higher perfection to the faculties of the soul; the grace of the virtues is able to give, raising the spirit to higher things, and rendering it prompt, vigorously, and readily responsive to the divine influences" (Ullathorne, *Christian Patience*, pp. 10-11).

### Work of the Spirit

Acts of faith, hope and love, the human reason and will are operative. Not so with the Gifts of the Spirit. St. Thomas Aquinas says, discussing the action of the Gifts, that "the soul is not the mover, but it is that which is moved." Reasoning and calculation do not play their part here. We are acted upon rather than acting. For the movement of reason in man is prepared by the virtues; for the movement of God he is prepared by the action of the Gifts of the Holy Ghost. "When we have once cast ourselves upon the Lord, He lovingly caresses the soul, and, working with such heavenly sweetness its knowledge of God, that it seems rather led and sweetly urged by Him than moving of itself; rather breaking forth into acts passively under Him than producing them of its own accord." Indeed souls who have yielded themselves to the leading of the Spirit are often unconsciously directed in their course through the "divine qualities inbreathed," these divine habits which have been infused into them.

The passage above is quoted from the *Mystical Theology* of Joan a Jesu, the Spanish mystic. It might be rather rhetorical unless we look with care at its meaning. The action of the Holy Spirit in stirring knowledge and love is a very practical proceeding. How often in earthly concerns do we need to renew our knowledge of a subject. We say we have become "rusty" on a certain branch of study, which is called upon to employ, and we brush up our knowledge of it. This is what the Spirit does for us with respect to the heavenly knowledge. Likewise is it with love. A friend comes to me in trouble. He lies before me the difficulty he is in, and pleads for my help. My love is deeply stirred, and I rise up and throw myself resolutely into his cause. So does the Holy Spirit stir us up, in our knowledge and love of God.

There is another expression in this passage from Joan a Jesu which needs our attention lest it should seem a contradiction. He speaks of "acting passive-

ly." Action and passivity are generally contrary to each other. By passivity in this context, however, we mean a strong, persistent force of the will to maintain ourselves in a receptive attitude in order that the Holy Ghost may work in us His holy purposes without hindrance. St. Thomas says, "Man submits to the action of the Holy Spirit, but in such a manner that the man himself acts because he is free." His action lies in the vigorous holding of himself to be wrought upon by the Spirit. This is his work of free cooperation. Man in this life never comes to the place where his liberty of will is interfered with. Without this liberty nothing that the soul could do would be meritorious. It is our freedom to reject God that gives merit and spiritual validity to our course when we choose to serve and follow Him.

### Our Part

Like all gifts, those of the Spirit must be cultivated. But the method of cultivation is different from that of cultivating the virtues. We have already seen that by an act of the will we can practise love. We cannot in like manner practise wisdom. One can say, "I will now perform an act of love," and he can carry out this resolution to the strengthening of the power of love within him. One cannot say, "I will now perform an act of wisdom." This must be done by the Holy Ghost within us. The part we have in it is to keep the way open for the Spirit, to avoid such sins as would retard, or make His work in us impossible; and, on the other hand, to do resolutely and persistently, those good and holy things which conform us more and more to the likeness and nature of God.

The soul who yields habitually to sin, even though it be only venial sin, cannot expect the delicate work of the Spirit to be carried on within it with facility, or to any great advantage. But resistance to sin is not enough. The absence of sin does not constitute virtue. True, we must discipline and tame the passions, and suppress all evil impulses, by the help of the same Spirit. This is best done by cultivating the virtues which are contrary to the evils which beset us, and not only the great theological virtues, but also the cardinal virtues of justice, prudence, fortitude and temperance. There must also be a steady development of the virtues which normally grow out of the cardinal virtues, that is, the virtue of religion which leads to the due reverence and worship of God; obedience which means the mortification of self-will which is the root of every sin that was ever committed; chastity which involves not only purity of mind and body, but also spiritual orderliness, the whole man being so disciplined and coordinated that every faculty will function as it should, without clash or interference. This recalls St. Augustine's defi-

nition of peace, "the tranquillity of order." Humility and meekness must follow. By the cultivation of these last two, we shall more and more have a true estimate of ourselves, seeing and knowing ourselves as we really are, and somewhat as God sees and knows us.

He who seeks to practise these virtues consistently, will prepare the way for the ever fuller indwelling of

the Spirit, and He having once taken possession of our hearts, will through the operation of His Spirit fulfil His great and gracious work within us.

In a subsequent paper we shall take up the subject in particular, and see the characteristics of each and study the work of the Holy Spirit as He applies His Gift to our needs, and through their use, carry the soul on to an ever loftier plane of holiness.

## Meditations on the De Profundis

By ISABEL S. DANBY

### Part V

**O** ISRAEL, trust in the Lord; for with the Lord is mercy, and with Him is plenteous redemption.

These words are words of exaltation. They are words of triumph. When man says these words there is no more doubt in him. God has triumphed in his soul. Now man may turn with a joyous cry to his fellow man and proclaim the resurrection; the triumph of God over evil. Man now has God, never to let Him go; never again to let the awfulness of sin consume him. Man now has God in whom to live his life. His happiness and his joy are so great that they must be shared with all men.

Israel, in its first meaning, meant the chosen people of God, the Jews. Later, it came to mean the Church; again it could mean each man who desires to go the road back to God from sin. In the widest meaning Israel must really mean mankind for it was man about which God said, "And let Us make man in Our own Image." Man made in the Image of the most Holy Trinity must choose to go the road back to God and to let God behold the Image. It cannot be as it was first created in man for that is not now possible since man sinned; but God can behold the Image redeemed in man.

Man speaks these words, "Oh Israel, trust in the Lord; for with the Lord there is mercy, and with

Him is plenteous redemption," not only to his fellow man, but to his own soul, also. Man realizes here his common root with all of humanity. He realizes his oneness with all men. Also, he realizes his oneness with God by grace and union, though not by essence or in kind, except in the Incarnation. His shackles have been removed. He has known the mercy of God. He has known the compassion of God that saved him from himself. He knows that it is only God who could save him, ever. Man would say to other men, "Cry out to God yourself. Let Him take hold of you and do with you what He wills to do with you. It is painful only because you strain against God. It is tiresome because the evil one would turn you away with pleasant pratings that would deceive you. But through the dark, through disillusion, through disappointment, through frustration, through futility, through tiredness that seems unending, keep on. Keep on even up the steep hill of Golgotha when the self is nailed to the cross; and more agony than you ever thought in your wildest imagination you could endure takes hold of you; even then still hold out your hands to God and He will never let you go. Then, you will know a resurrection, and you are no more the self that knew frustration, disappointment, futility and tiredness. You are a

new self who now lives in Him and in whom God now dwells. Again you are placed in a garden and you know a delight that never knew existed, for you are in the light in God. If evil enters the garden it now has no fascination, no power, for you see it for what it is,—nothing—for God is everything. You would not exchange all of the Glory that ever was, now, and ever shall be for a moment of utterly nothing."

Man now knows that his faith in God has grown by the grace of God into perfect trust. He would tell all of his fellow men to know God in perfect trust. He has a desire for all men to come back to God. In this is just a little of the desire that God eternally has for the souls of men. Man here thinks a little as God thirsts for the redemption of men. Man is prepared now to go out and preach the gospel. He was only after such a preparation that the apostles were sent out to proclaim the good news to all men. It was after the resurrection, not before, that the apostles knew the joy of God. Before they were devastated with sorrow, it was only after the descent of the Holy Spirit that they were completely ready to go into the world and yet not succumb to the temptations of the world.

Each man must remember this before he can proclaim the gospel with any authority. God has so profoundly worked in his soul so that he can say the

andis with the conviction of  
ence. Only so will other  
listen to him. No man can  
of God and expect other  
to take him seriously unless  
himself has entered into com-  
mon with God. When man  
entered into communion  
God it is not necessary for  
to speak of it to other men.  
Speaking of it is superfluous.  
men will see the result of  
ommunion with God and be  
essed by God, not by the  
of man. True words of ex-  
on tend to bring man to the  
merment of the glory of God,  
to the praise of the man out  
whose mouth they come.

### Grace Abounding

the words of this verse of the  
must be considered as an  
ow of God from man's soul  
fellow man. Man has truly  
made new and his joy is like  
ver flowing fountain from  
him. This fountain is con-  
nally fed by God, so man must  
out of the abundance that  
as received. Man says that  
the Lord there is plenteous  
aption. He used the word  
eous in his effort to describe  
God has worked in him. It is  
than redemption. It is over-  
ing redemption. This is the  
point in the whole of this  
psalm where the restraint  
th amounts almost to a terse-  
is relaxed and a moment of  
vagance is indulged in in the  
of the phrase, plenteous re-  
tion. As the soul's overflow-  
py and love knows no bounds  
e the words by which man  
d try to express that love and  
bound to convey some of his  
ation. Man has gone beyond  
imits set by reason and logic  
ugh he has kept within the  
red framework of the way of  
, so he must bring some of  
otherness of God back with  
to his fellow man.

Oh Israel, trust in the Lord

—"Yes, trust in Him. Deepen  
your love for Him in Him. Let  
His words be a flame of fire burn-  
ing their way into your soul.  
When he says, "I am the Way,"  
believe Him. When He says, "Let  
not your heart be troubled—" let  
not your heart be troubled, but  
put your whole trust in Him. As  
you feel the impact of His words,  
"This is my commandment, that  
ye love one another, as I have  
loved you," let it burn its way  
across your soul so that is all of  
your desire. So trusting in the  
Lord you will really know His  
mercy. You cannot escape know-  
ing it. If you trust in the Lord,  
the mercy of the Lord is the only  
result that can follow. Then  
comes the exultant cry, "for with  
the Lord is plenteous redemp-  
tion!" Redemption from all that  
is not of Him. Redemption from  
the little good, and the little,  
small idea of the Holy One to the  
supreme joy and love that is truly  
worthy of God. That is what  
plenteous redemption is. It is  
more redemption than man ever  
thought in his wildest moments  
that he might want or need. It is  
more redemption than man ever  
asked for. It is the redemption  
given by an all generous God for  
no other reason than that He  
loves man. Man cannot answer  
why God loves him. The ques-  
tion is unanswerable if man has  
even a shred of humility. Man has  
experienced that Love and found  
it to be something indescribable,  
beyond his fondest dreams. Man  
holds that love to him, in his in-

most soul, and the closer he holds  
the Love of God to himself the  
more he pours it out on his fel-  
low man. This is only another  
part of the mystery. The more  
man puts his faith in God, so the  
more and more does God reward  
man's faith by a deeper and ever  
deeper revelation of Himself to  
man in all of man's faculties. God  
works continually in man's mem-  
ory, in his understanding and in  
his will.

In every individual man who  
was ever created or ever will be  
created God wills that His re-  
demption be made known. That  
even one soul should be lost to  
the evil one and cast into dark-  
ness away from all that is beauti-  
ful, away from all that is true,  
away from all that is lovely is  
contrary to the will of God. Man  
has that awful, terrible choice;  
the choice of redemption, or the  
choice of casting redemption  
aside. When man considers this,  
can he for a moment doubt his  
choice, no matter what pain it  
may be to him?

One other interpretation may  
be put on these words of the  
psalm, and that interpretation is  
that they are an appeal to man  
by our Lord. Consider our Lord  
as pleading with man to put his  
whole trust in God. By doing so,  
man will come to know the infin-  
ite mercy and compassion of God  
and ultimately the complete re-  
demption of God in man. This  
plea can be made by our Lord in  
that He is not only God but He  
is also man. It can be made by  
Him as man to man because He  
not only took on all of man's lim-  
itations in becoming man, but He  
took on Himself the shackles of  
sin that man placed upon himself.  
For this reason man must hear  
this plea—not only hear it as com-  
ing from the lips of our Lord,—  
but also heed it and do something  
about it. Each man must know  
that he is Israel, one of the chosen  
ones of God, created by God for



no other purpose than to enjoy God and love God by his own will. Man has never been a puppet belonging to God. Man was intended to be a son of God and to enjoy all of the privileges of a son. He was created in the image of the most Holy Trinity willingly to be a son and to do the will of the Father by his own volition. This is the plea of our Lord for man to trust in God and to find in Him everything. Man in doing so will find that what he thought to be of value in himself has no value at all. The only thing that has value is the life given man by God.

The life given to man by God, that is, the supernatural life is a deathless life for it is life in God and God, of course, is deathless. This life cannot be thought of in terms of finite time and space but rather must go beyond the limits set by time and space and assume a quality that is of eternity. Only man in his inmost soul can know what this life is to him as individual man, for, as before stated, this life beggars description. The fruits of this life are however, a complete adoration of God which continually overflowing in man's soul manifests itself in good works to his fellow man.

### Ultimate Triumph

The words with which this beautiful psalm end "And He shall redeem Israel from all his sins," proclaim the anti-climax, the complete triumph that it is possible for man to experience. As the previous verse was man's exaltation this last verse goes even beyond man's exaltation to sure hope and triumph in God. If this psalm could be compared to a perfect symphony this verse would be the grand final chord of the coda of the finale. This final chord would include the notes of all of the motives that ran through the symphony from the beginning and are gathered to-

gether in this final harmony. As music suggests to the mind and soul yearnings, and also a response to hidden yearning that can only be set in vibration by music, so the final words of the De Profundis suggest a hope and a realization of hope that is set in motion by God.

Here, the soul drawn up to God, and tasting the joys of God knows that what God has done for individual man He can and shall do for all men. Now, the soul of man can really behold God and cannot have his gaze diverted for even a fraction of a second by the evil one. For now, the evil one has no more power. The evil one is simply revealed in his true essence—which is absolutely nothing. This is what complete redemption is—absolute desire for God. When the soul has this complete, absolute desire for God the soul is immune to temptation because the whole soul is fixed irrevocably on God, and nothing but God can have any influence on it. This is for what man was created. This is life everlasting. This is God's answer to man. The answer is more than man asked for in his sin. It is more than he asked for when he cried for mercy. It is more than he asked for when he tasted God's forgiveness and was drawn into the fellowship of God. The wonder of God is His continual givingness; His continual love for man; His continual redemption to Israel from all his sins. God is not satisfied that man leave just some of his sins and keep others that may seem more or less harmless. God is only satisfied when Israel is redeemed from all his sins. Only when Israel is redeemed from all of his sins, and into the place they held God has put Himself, can Israel come into the Presence. So does Israel, or man, come to know that it is only by God's unceasing mercy that he is redeemed from all his sins.

Man must rejoice and thankful that God is what He is. That is, man must realize the gratitude that the Supreme Ruler of the Universe and of his life is One who is Love. In Him or God is all goodness, all wisdom, all beauty, all truth, all purity, all understanding, all compassion, all mercy. These attributes have as their source the Father, the Head of God. Man, when he contemplates God, must adore Him simply because He is what He is. That adoration of man for God is man's realization of God in him.

Man ends his cry, from the depths of himself, from which he started, from the final depth of God. Where first only his need for God was perceived, now that God has filled his need, man proclaims his trust and his love and his sure hope that he has found redemption. So man's thankfulness is overflowing, and his praise is everlasting. God is eternally giving of Himself to man and lighting in His creation. It is His will to call it good. God can call good that which bears some degree a likeness of Himself. So man, when he is redeemed from all his sins, must bear some likeness to God or it would not be possible for God to delight in His creation. This likeness of God in man is really God Himself working in man. It is through God working in him that the works of man can be said to bear good fruit. For the good that man does is not his own good but is God working in him through him. When man, by giving up his will to the Will of God, lets God work in him he becomes a very vehicle for God to work out His purposes. Then God in very truth use man to glorify Him in the scheme of redemption.

As man closes on this grand final note, as he cries out, "He shall redeem Israel from

is," he must glimpse a kaleid-  
 opic picture for a moment.  
 picture-takes in the abso-  
 lute, indescribable grandeur  
 holiness of God. It embraces  
 wondrous beauty that man  
 gaze upon even though the  
 would consume him. The  
 re would also include man  
 representative of humanity.  
 man would see ugliness,  
 or, pain; also he would see  
 healing scars of forgiven sin  
 would see the many failings  
 he many risings of humanity  
 in a Man would enter the pic-  
 and in His hands would be  
 print of nails that had been  
 in through His flesh. His feet  
 d also bear the same marks,  
 in His side there would be a  
 nd made by a spear. "The  
 surrounding this Man  
 d be unique and distinct  
 all else for man would see  
 while He is very bit Man,  
 s also God—so all men are  
 n to Him and fall down and  
 hip Him. He would draw  
 man up to Him and look

long into his face and His eyes  
 would meet the eyes of man. Man  
 would look into His Face and  
 there would man also see the  
 Father. In this look each man and  
 every man would behold God as  
 the Source and Being of all  
 things. Man would see God as the  
 Source and Being of Himself in  
 which is the Being of the Son and  
 the Being of the Holy Spirit pro-  
 ceeding through the Son from the  
 Father. When man can see God  
 so, he is redeemed. He is redeem-  
 ed in that his gaze is not diverted  
 from God. He is redeemed be-  
 cause he no more sees himself as  
 separate from God but found in  
 Him and living in Him. He is re-  
 deemed in that his fellow man is  
 no more found outside of God  
 but is redeemed in God as is he  
 himself. Beholding God, man no  
 more sees with his outward eyes  
 but his vision is beheld with his  
 spirit; thus he sees God who is  
 pure Spirit, and man's praise is  
 blended with the praise of all  
 heaven. So is man redeemed from  
 all his sins.

paths of Mysticism. "Meanwhile,  
 and as signs of the new day ap-  
 pear, it is not wonderful at all  
 that men turn to Mysticism to  
 satisfy their hunger for new life,  
 and to escape the rigidity, fixity,  
 lifelessness of the schemes of sal-  
 vation which once pulsed with vi-  
 tality for our fathers." (P. 162)  
 The writer believes in organized  
 Christianity, but considers new  
 formulations of doctrine neces-  
 sary for a further developed Cath-  
 olicism.

This book has many flashes of  
 real insight which stimulate  
 study. The Chapters on the Social  
 Goal and on Religion and Immor-  
 tality are excellent.

The whole volume is a study  
 of present religious tendencies,  
 their values and possible implica-  
 tions. Ranging over so wide a  
 field, one must not be too critical.  
 In general, fundamentally sound  
 and "Churchly," certain ideas  
 are vaguely expressed, possibly  
 with a wider "modern" reading  
 public in view. The reference  
 (P. 127) to "the petty artifices  
 and devices of spiritual 'director-  
 ship'" could have been better said  
 or omitted. The presentation of  
 the kenotic theory concerning our  
 Lord's human knowledge of God  
 the Father will seem utterly ex-  
 traneous and confusing to many.  
 Taken altogether, it is a stimu-  
 lating book to read.

—F. W. G. P.

## Book Reviews

**Practice of Religion.** Frederick C.  
 Grant. Macmillan Co. New York,  
 1946. \$2.50.

In this able fashion, Dr. Grant  
 attempts answers to the dif-  
 ficulties of many modern people,  
 centered primarily in natural  
 religion rather than in revealed religion.  
 He is dealing with "religion as ex-  
 pressed in its characteristic prac-  
 tices, like prayer and the endeavor  
 after righteousness." (P. 7)

For this purpose he defines re-  
 ligion as "life controlled by the  
 consciousness of God. . . . It is  
 the strength of the control that  
 creates the reality of the reli-  
 gion." (P. 22) This theme is lat-  
 er developed in the fine chapter  
 Religion and Morality. He  
 presents the classic case of St. Paul  
 and proves that the moral problem  
 is solved by a religious solution.

The very fact of man's struggle  
 toward an ideal standard of con-  
 duct involves the need of God  
 for its attainment. "We know  
 Him first as the Father of Spirits,  
 loving and good; we find Him on  
 the side of virtue and self-sacri-  
 fice." (P. 94) This same idea re-  
 curs in the Chapter on Religion  
 and Suffering. "He must be . . . a  
 God with finite relations and pur-  
 poses. . . . He must be on one  
 side, and that side bound to win,  
 and actually winning now!" (P.  
 45)

Especially intriguing is the  
 consideration of the present in-  
 crease of interest in mysticism in  
 the Chapter headed Religion and  
 Mysticism. People who are not  
 closely tied to "cold" definite the-  
 ology nor to organized Christian-  
 ity are seeking God by the direct

**Collected Papers of Evelyn Underhill.**

Edited by Lucy Menzies. With an  
 introduction by Lumsden Barkway.  
 New York. Longmans, Green and Co.  
 Pp. 240. Price \$2.75.

These papers on prayer, wor-  
 ship and mysticism were written  
 between 1922 and 1937 and first  
 published as pamphlets which are  
 now mostly out of print. The  
 titles are: The Degrees of Prayer;  
 Life as Prayer; Worship;  
 Thoughts on Prayer and the Di-  
 vine Immanence; The Inside of  
 Life; What is Mysticism?; The  
 Parish Priest and the Life of Prayer;  
 The Teacher's Vocation; The

Spiritual Life of the Teacher; and Education and the Spirit of Worship. We rejoice that these have been made available in a permanent form. The introduction on Miss Underhill's writings by the Bishop of St. Andrew's is very helpful.

—B. S.

**Mother of Carmel.** A portrait of St. Teresa of Jesus. By E. Allison Peers. New York. Morehouse-Gorham Co. Pp. 220 with index. Price \$2.50.

Dr. Peers applies his vast learning in the field of Spanish Mysticism to writing a simple biography of its greatest figure, St. Teresa of Avila. It is a companion volume to Spirit of Flame, his biography of St. John of the Cross. The portrait of St. Teresa shows what can be accomplished by a soul fully devoted to God and the heights of prayer to which it can attain.

—B. S.

**A History of the Diocese of Albany, 1704-1923.** By George E. DeMille. Philadelphia. Church Historical Society. Pp. 151 with index. Price \$2.50.

This is a well-documented yet very readable history of the Diocese of Albany from the first work of the Anglican Communion within its present boundaries down to the election of the present Diocesan as Bishop Coadjutor in 1922.

—B. S.

**St. Paul, Apostle and Martyr.** By Igino Giordani. New York. The Macmillan Co. Pp. 286 with index. Price \$2.50.

This book written by an Italian author and scholar attached to the Vatican Library is rather disappointing. His aim is to paint a straight-forward portrait of St. Paul as an Apostle of the Catholic Church. He succeeds merely in being dull. This is partly because much of the book is occupied in giving a digest of the Epistles and partly because the narrative portions are hardly more than restatements of the Book of Acts.

The author does not bring St. Paul to life. He remains a far away Biblical figure. There is no doubt that many Protestant bi-

ographies go too far in psycho-analyzing the Apostle to the Gentiles, especially in the interest of explaining away the miraculous. But this book goes to the other extreme. St. Paul is presented as a puppet in the hands of God. The impression given is not that God led St. Paul through the inspiration of a human mind and with the consent of a human will. Instead God apparently overwhelmed Saul on the Damascus Road and, having beaten him into submission, proceeded to use him for His own ends.

There is the usual comic relief one finds in Roman books—the picture of St. Peter strutting around the first century world with the full pretensions and prerogatives of the modern Papacy, including, of course, infallibility.

But the analysis of the Pauline teaching is far better than the biographical sections of the book. The author finds the key to St. Paul's thought in the idea of the universality of the Church. In the light of this he is able to present the complicated theological truths simply and clearly.—B.S.

**The Faith of a Protestant.** By W. Burnet Easton, Jr. New York, The Macmillan Co. Pp. 76. Price \$1.50.

This is an interesting and significant attempt to state in non-technical language the positive content of a Protestant's religious faith. "We should remember," says Mr. Easton in his preface, "that the word Protestant comes from the Latin *pro*, 'before,' plus *testari*, 'to be a witness,' and the major role of Protestantism is to witness to the Christian truth." The resultant book is, as indeed its title admits, hardly more than the faith of a Protestant. Nor can we disguise our disappointment with some of its details: with a human race that inevitably fell, indeed was not fully human till it did; with a Trinity consisting of three ways of knowing the one God; with a purely human Jesus who "became" the divine Christ.

Nevertheless we welcome one sign among many of a living desire among our Protestant brethren to rethink their faith should help toward that living understanding of each other which we all desire.

—J. S.

**The Fallow Land.** By Constantine Vigil. Translated by Lawrence Sanders. New York. Harper and Brothers. 207. Price \$2.50.

These parables, proverbs, poems and short meditations first published in Buenos Aires in 1915, their author being a prominent figure in South American literary life. They are in the school of Christian humanism with the emphasis more on noun than on the adjective: they open vistas for meditation some of the practical implications of Christianity.

—B.

**Guerilla Padre in Mindanao.** By Bernard Haggerty, S. J. New York. Green and Co. 257 pp. \$2.50.

The Jesuits must be slipping. This is a poorly written, uninteresting, and amateurish account. But it is wonderful propaganda for the Roman Church—gives the impression that it is the one serving the island of Mindanao.

The book purports to have been written during the occupation, but the frequent transitions from present to past tense are confusing that one almost wonders that Father Haggerty had waited until he was safe on American soil before he put his report on paper.—F.W.T.

**Thy Health Shall Spring Forth.** Russell Dicks. New York. The Macmillan Company. 61 pp. \$1.25.

This is a little book of prayers and readings for use by the sick prepared by one whose mind as a hospital chaplain has qualified him to write sympathetically for such persons. One of the most useful sections is large reprint of a chapter from the

on "Art of Ministering to the  
" of which Mr. Dicks is co-  
or with the late Dr. R. C.  
ot.  
—J. R. R.

## Records

ot too many months ago, this  
mn mentioned a fine record-  
of Sergei Rachmaninoff's  
ore tone poem *The Isle of the*  
issued by RCA-Victor.  
Columbia comes forth with  
her and equally fine record-  
of this same work. It is some-  
t of a duplication, to be sure,  
two such splendid record-  
should be released within so  
f a span of time. However,  
*Isle of the Dead* was a fav-  
orite of the composer and Rach-  
maninoff, not long before his  
h in 1943, said: "Of all my  
positions, *The Isle of the*  
*Isle* is dearest to my heart." The  
k was composed during the  
ng of 1907. Rachmaninoff re-  
ed to Russia in 1908, and on  
1, 1909, he conducted the  
performance of the work at  
concert of the Philharmonic  
ety in Moscow. The Colum-  
recording, magnificently  
e, is by the Minneapolis Sym-  
ny Orchestra, Dmitri Mitro-  
us, conductor. (Columbia  
M-MM-599; three twelve-  
discs; \$3.68 list.)  
rge Prokofieff was greatly in-  
ced by his early association  
the celebrated impresario,  
hileff. Together in Paris they  
luced the successful ballets,  
ut, *Le Pas d'Acier*, and *L'en-*  
*Prodigue*. At the time, Pro-  
eff was but a very recent  
uate of the St. Petersburg  
servatory. In 1914 Diaghileff  
roached the rising young  
poser for a new ballet. The  
poser had envisioned a mu-  
depiction of a drama of the  
ndary Scythian region—not  
from southern Russia which  
been his home. History re-  
s that the Scythians were a  
adic race and that hordes of

these tribesmen swept down from  
upper Asia and conquered an  
Iranian-speaking people. In the  
seventh century B.C. they over-  
ran western Asia but were finally  
driven back. The Scythians pos-  
sessed numerous deities, among  
them a Sun-God, Heaven-God,  
Hearth-God, and Goddess of Fe-  
cundity. This barbaric pagan  
race which was last heard of in  
100 B.C. presented an extremely  
colorful subject for Prokofieff.  
Diaghileff, however, found the  
idea impractical for purposes of  
the ballet, and the music was ac-  
cordingly written as the *Scythian*  
*Suite*. This suite was Prokofieff's  
first composition of major im-  
portance. The work had its first  
performance at the Maryinski  
Theatre, in St. Petersburg, under  
the composer's direction, on 29  
January 1916. It is an amazingly  
brilliant work and full of strong  
and colorful contrasts. The *Scyth-*  
*ian Suite* has now been recorded  
for Victor by the Chicago Sym-  
phony Orchestra under Desire  
Defauw in a most vibrant read-  
ing. (Victor DM-1040; three  
twelve-inch discs; \$3.85 list.)

In the latter part of the nine-  
teenth century the great French  
composer, Vincent d'Indy, came  
across one of the oldest of epic  
poems, the *Epic of Izdubar*. This  
poem is of Babylonian or Assy-  
rian origin and it deals with fear-  
some gods and goddesses who gov-  
erned the destinies of mankind  
while partaking at the same time  
of all humanity's weakness and  
failings. A section of the epic  
deals with Istar—a goddess who to  
find her lover must pass through  
seven gates, disrobing as she goes.  
With concise craftsmanship,  
d'Indy, the greatest of all Cesar  
Franck's pupils, has scored the  
ancient legend for symphony or-  
chestra. The work was written in  
1896 and first performed in Brus-  
sels on 10 January 1897, when  
Eugene Ysaye conducted. The  
work has now been recorded for

Victor by the San Francisco Sym-  
phony Orchestra under that bril-  
liant French conductor, Pierre  
Monteaux. The final side of the  
set is devoted to the *Introduction*  
to Act One of d'Indy's opera *Fer-*  
*vaal*. (Victor SP-16; two twelve-  
inch discs; \$2.25 list.)

### Single Discs

A "must" for those who enjoy  
the majestic music of George  
Frederick Handel is a new re-  
cording of that composer's *Con-*  
*certo for Orchestra in D Major*.  
The recording is by the Philadel-  
phia Orchestra, Eugene Or-  
mandy, conductor. (Columbia  
12280-D; twelve-inch disc; \$1.05  
list.)

One of the most exciting scenes  
in any opera is the great aria *Ab-*  
*scheulicher, Wo Eilst Du Hin?*  
(Thou Monstrous Fiend) from  
Beethoven's only opera, *Fidelio*.  
In this aria Leonore pours out her  
hatred for Pizarro, the governor  
of the prison in which her hus-  
band (Florestan) is captive. This  
taxing aria has been sung by the  
great dramatic sopranos of all  
time. Now Rose Bampton has her  
opportunity to sing it. And she  
does right well by this difficult  
music. Miss Bampton is accom-  
panied by the NBC Symphony  
Orchestra and the soloist and or-  
chestra are under the direction of  
Arturo Toscanini (Victor 11-  
9110; twelve-inch disc; \$1.00  
list.)

Licia Albanese is one of the  
fine sopranos of New York's Met-  
ropolitan Opera. For her first  
American recording for Victor  
Miss Albanese has selected two  
lovely Puccini arias. The first is  
the well-known *Vissi d'arte* from  
*La Tosca* and the second is the  
charming *O Mio Bambino Caro*  
from the seldom-performed one-  
act opera *Gianni Schicchi*. The  
Victor Orchestra, under F. Weiss-  
mann, supports Madame Alban-  
ese in both arias. (Victor 11-  
9115; twelve-inch disc; \$1.00  
list.) —*The Listener*.

## Community Notes

FATHER Superior conducted a Retreat and conference for the St. Stephen's Society of Deaconesses at St. Clara's House, Red Hook, N. Y., June 3-5. He lectured and conducted the Retreat at the Diocese of Chicago Clergy Conference, June 17-19, at DeKoven Foundation, Racine, Wisconsin. On the 28th he left for a visit to the Order of St. Helena, Versailles, Kentucky.

Father Kroll was Chaplain at the Adult Conference held at Camp Leach, North Carolina, June 9-14. He was with the Order of St. Helena in Versailles, Kentucky, June 15-28. While there he conducted two Retreats for their associates.

Father Harrison preached at All Saints' Church, Orange, N. J., on Whitsunday and Trinity Sunday.

Father Parker gave the Prize Day address at South Kent School on June 6th, after which he left for Kansas. On the 9th he preached at St. Paul's Church, Manhattan, Kansas.

Father Spencer preached for the Confraternity of the Blessed Sacrament at the Church of St. Mary the Virgin, New York City, on Corpus Christi. He was on the faculty of the Valley Forge Conference, Wayne, Penna., June 23-29.

### PRIESTS' RETREAT

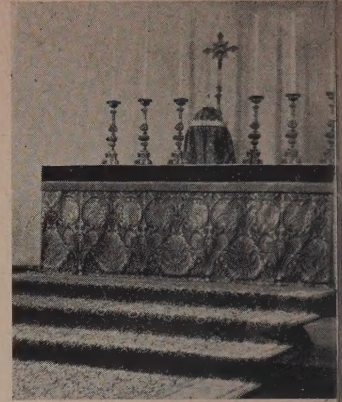
The Annual Retreat for Priests will be held at Holy Cross, West Park, N. Y., beginning at supper, Monday, September 16th, and ending at breakfast on Friday, September 20th. It is restricted to those in Holy Orders. Please notify the Guestmaster promptly, if you plan to come, as our accommodations are limited.

Brother Herbert was also on the faculty of the Valley Forge Conference.

### July Appointments

The Annual Retreat of the Order will begin on July 24th and will be followed by conferences and Chapter, which will be held on August 7th. It will not be possible for the Order to entertain guests between those dates.

Father Superior will spend the first two weeks of July with the



Order of St. Helena in Versailles, Kentucky. While there he will conduct a Retreat for the Sisters.

## Press Notes

A timely and most important publication on the whole question of the apostolic ministry is in preparation, and we hope to publish it late this month or early in August. It is the work of the Reverend Dr. Ciriot, and will bear the title, APOSTOLIC SUCCESSION AT THE BAR OF MODERN SCHOLARSHIP, and the selling price will be Fifty-Cents. See next issue of MAGAZINE for announcement.

We have received from the S.P.C.K., London, a limited number of copies of Father Hughson's books, FUNDAMENTALS OF THE RELIGIOUS STATE and ATHLETES OF GOD. The price on these is \$2. each. Both are new printings and bound in cloth.

The following titles in the RODCROFT PAPERS (formerly the Problem Papers) are now ready: WHY GO TO CHURCH? by Father Tiedemann, O.H.C.; HOW CAN I BELIEVE? by Dr. W. A. Sears; WHY WORSHIP? by the Reverend Dr. Lewis; WHY SUFFERING? by the Reverend Dr. Bell; ARE ALL MEN MYSTICS? (revised, enlarged) by Father Whittemore, Superior, O.H.C.; and

WHY CONFESSION? by Father Tiedemann, O.H.C. RODCROFT PAPERS sell for 10c each; \$1. per Dozen, and per Hundred.

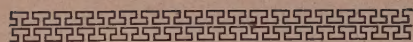
What with all the talk of unity and reunion, we would like to suggest the careful reading of a small, but very important publication, WHAT IS UNITY OF THE CHURCH by Father Spencer, O.H.C. 10 Cents for single copy; \$1. Dozen and \$7. Hundred.

ENGLISH and CANADIAN Postal Notes, we discover, are not valid in our country. Foreign Money Orders are, and should be made payable through the Postmaster at West Park, N. Y. Some of our newer friends may be interested to know that West Park is a tiny village on the shore of the Hudson River, about seventy-five miles north of New York City. All mail should be addressed: Holy Cross Press, West Park, N. Y.

If you are a subscriber to the MAGAZINE will you make a very special effort to renew your subscription promptly at expiration? Notices of change of address must reach us at least four weeks in advance.

## An Ordo of Worship and Intercession, July-Aug., 1946

<p><i>Tuesday.</i> G. Mass of Trinity iv col. (2) of the Saints (3) <i>ad lib.</i></p> <p><i>Wednesday.</i> G. Mass as on July 16.</p> <p><i>Thursday.</i> G. Mass as on July 16.</p> <p>St. Vincent de Paul, C. Double. W. gl.</p> <p><i>Of St. Mary.</i> Simple. W. gl. col. (2) St. Margaret, V.M. (3) of the Holy Spirit pref. B.V.M. (Veneration).</p> <p>5th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) <i>ad lib.</i> cr. pref. of Trinity.</p> <p>St. Mary Magdalene, Penitent. Double. W. gl. cr.</p> <p><i>Tuesday.</i> G. Mass of Trinity v col. (2) of the Saints (3) <i>ad lib.</i></p> <p>Vigil of St. James. V. col. (2) of St. Mary (3) for the Church or Bishop.</p> <p>St. James, Apostle. Double II Cl. R. gl. col. (2) St. Christopher, M. cr. pref. of Apostles.</p> <p>SS. Joachim and Anne, Gr. Double. W. gl.</p> <p><i>Of St. Mary.</i> Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop.</p> <p>6th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) <i>ad lib.</i> cr. pref. of Trinity.</p> <p>St. Martha, V. Double. W. gl.</p> <p><i>Tuesday.</i> G. Mass of Trinity vi col. (2) of the Saints (3) <i>ad lib.</i></p> <p>St. Ignatius, C. Double. W. gl.</p> <p>August 1. St. Peter in Chains. Gr. Double. W. gl. col. (2) St. Paul (3) Holy Maccabees, MM. cr. pref. of Apostles.</p> <p><i>Friday.</i> G. Mass of Trinity vi col. (2) of the Saints (3) for the faithful departed (4) <i>ad lib.</i></p> <p><i>Of St. Mary.</i> Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).</p> <p>7th Sunday after Trinity. Semidouble. G. gl. col. (2) St. Dominic, C. cr. pref. of Trinity.</p> <p><i>Monday.</i> G. Mass of Trinity vii col. (2) of the Saints (3) for the faithful departed (4) <i>ad lib.</i></p> <p>Transfiguration of Our Lord Jesus Christ. Double II Cl. W. gl. cr. prop. pref.</p> <p><i>Wednesday.</i> G. Mass of Trinity vii col. (2) of the Saints (3) <i>ad lib.</i> (or Holy Name of Jesus W. gl. cr. pref. as on Transfiguration).</p> <p><i>Thursday.</i> G. Mass as on August 7.</p> <p><i>Friday.</i> G. Mass as on August 7.</p> <p>St. Lawrence, M. Gr. Double. R. gl.</p> <p>8th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) <i>ad lib.</i></p> <p>St. Clare, V. Double. W. gl.</p> <p><i>Tuesday.</i> G. Mass of Trinity viii col. (2) of the Saints (3) <i>ad lib.</i></p> <p>Vigil of the Assumption. V. col. (2) of the Holy Spirit (3) for the Church or Bishop.</p> <p>Assumption B.V.M. Double I Cl. gl. cr. pref. B.V.M. through the Octave unless otherwise directed.</p> <p><i>Within the Octave.</i> Semidouble. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop cr.</p>	<p>For the clergy.</p> <p>For the increase of the ministry.</p> <p>For religious education.</p> <p>For all colleges and schools.</p> <p>For Kent School.</p> <p>Thanksgiving for the Divine Guidance.</p> <p>For the conversion of sinners.</p> <p>For the Faithful Departed.</p> <p>For the Order's Annual Retreat</p> <p>For the Church's Missions.</p> <p>For the Order of St. Anne.</p> <p>For social justice.</p> <p>Thanksgiving for the virtue of hope.</p> <p>For all workers.</p> <p>For the sick and suffering.</p> <p>For world peace.</p> <p>For the reunion of Christendom.</p> <p>For the Order of Holy Cross.</p> <p>For the increase of the Order.</p> <p>Thanksgiving for the virtue of hope.</p> <p>For our associates and benefactors.</p> <p>For the Community of the Transfiguration.</p> <p>For the guidance of the Annual Chapter of the Order.</p> <p>For the Mother House.</p> <p>For St. Andrew's School.</p> <p>For our Liberian Mission.</p> <p>Thanksgiving for the virtue of faith.</p> <p>For our work in the west.</p> <p>For the Press and Magazine.</p> <p>For our outside appointments.</p> <p>For the Community of St. Mary.</p> <p>For our guests.</p>
--	---



## The People's ANGLICAN MISSAL

(American Edition)

Size 4½ x 6¾

Bound in Blue, durable, fabricated Cloth; with tooled cover. Printed on slightly tinted paper to increase legibility.

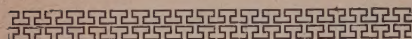
Ordinary and Canon in two colors.

Price \$5

*At your book-store or from . . .*

## THE FRANK GAVIN LITURGICAL FOUNDATION

Mount Sinai, L. I., New York



## St. Mary's School

MOUNT SAINT GABRIEL  
PEEKSKILL-ON-HUDSON, N.

BOARDING SCHOOL FOR G

College Preparatory and General Courses. Music, Art, Dramatics, Typing, Modified Kent Plan. Under the care of the Sisters of Saint Mary.

For Catalogue address  
THE SISTER SUPERIOR

## THE SISTERS OF ST. MARY

Altar Bread, Cards, Illuminations to order. Church Embroidery on Linen, St. Mary's Convent, Peekskill, N. Y.

Church Embroidery on Silk, St. Mary's Hospital, 407 West 34th St., New York, N. Y.

Rosaries, St. Mary's-in-the-Field, Valhalla, N. Y.

## THEY ARE HERE . . .

A limited number of copies just received from England.

## ATHLETES OF GOD

By FATHER HUGHSON

*"A Saint for Every Day in the Year"*

Cloth \$2.00

ALSO . . . some copies of  
Father Hughson's

## FUNDAMENTALS OF THE RELIGIOUS STATE

Cloth \$2.00

HOLY CROSS PRESS

## IN PREPARATION . . .

(Ready in August)

A most important book by the

Reverend Dr. Ciriot

## "Apostolic Succession at Bar of Modern Scholarship"

Twelve Chapters and an Epilogue

Bound in Heavy Paper

Fifty Cents

Orders may be placed now, but cannot be acknowledged. Will send when ready. Please add a few cents to defray postage.

The Press does not plan more than a thousand copies. ORDER NOW.

HOLY CROSS PRESS

## SISTERS OF ST. JOHN BAPTIST

St. Marguerite's  
Home School for Girls (6-12 years)  
Ralston, N. J.

Convent St. John Baptist  
Ralston, N. J.

## St. Hilda Guild, Inc.

147 EAST 47th STREET  
NEW YORK

Church Vestments, Ecclesiastical Embroideries and Altar Linen. Conference with reference to the adornment of Churches.

Telephone: Eldorado 5-1058

## CHURCH PROPERTY FIRE INSURANCE CORPORATION

Insuring only property of the  
Episcopal Church and  
organized solely for its benefit

20 Exchange Place, New York

## SOWERS Printing Company

LEBANON, PENNSYLVANIA

PERIODICALS and BOOKS  
GENERAL COMMERCIAL PRINTING

## Saint Anne's School

181 Appleton Street. Arlington Heights  
Massachusetts

A BOARDING SCHOOL FOR GIRLS, kindergarten through high school, conducted by the Sisters of Saint Anne. Near Boston. Terms moderate.

Address  
The Sister Secretary

## Hansman, Pralow & Winslow THE PRINTERS

231-233 Main St., Poughkeepsie, N. Y.  
Book and Job Work Our Specialty